Seeing the Invisible

Wells Men Like Gods Thought speech

30

SEEING THE INVISIBLE

JAMES COATES

Photograph by J. Adamson & Son] [*Frontispiece*

Seeing the Invisible

Practical Studies in Psychometry, Telepathy, Psychic Photography, and Allied Phenomena

BY

James Coates, Ph.D., F.A.S.

Author of
"Self-Reliance," "Photographing the Invisible,"
"Human Magnetism," "Is Modern Spiritualism Based on Facts or Fancy?" "The Practical Hypnotist,"
etc., etc., etc.

FOURTH EDITION (NEW AND REVISED)

WITH PORTRAIT OF THE AUTHOR AND SIX PLATES

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TO MY WIFE
JESSIE COATES

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PREFACE TO FOURTH EDITION

In presenting this new and revised edition to the public, I have less hesitation in doing so than when I ventured to launch the first. That work, happily, merited the approval, among others, of the late Sir William Crookes, F.R.S., O.M., who, in recommending the work, said: "The incidents related in it and the arguments put forward are such as to demand the careful attention of thoughtful men."

Subsequent editions were favourably received by the Press, and the reviews were critical but exceedingly fair. The reception by those versed in the ways of Science, Philosophy, Theology, and not a few of the medical profession, was much better than I expected, seeing that some "Intellectuals" are inclined to view the subjects dealt with as tending to "a recrudescence of vulgar beliefs in the supernatural."

What has been of interest to me is the great pleasure that work has given to many correspondents, who have for the first time been able to account, in a reasonable way, for their own experiences, which had hitherto been either a source of awe or a "something" of which they were afraid to speak, lest they should be looked upon as either

fools or untruthful. What burdens some sensitive persons have to bear!

Psychic Science has made great progress during the last sixty years and especially during the last forty, since the Society for Psychical Research was founded in London in 1882, when the Subjective phenomena of human nature received more attention by men of science and others.

However the Objective—such as Materializations, Voices, Raps, Movements of material objects and Psychic Photography, etc.—has been, I am afraid, either neglected or not approached with the open mind of late; not, at least, in the spirit of Crookes, Wallace, Mapes, and other pioneer researchers With the Objective, except Photography, I have nothing to do—in this work.

I have reviewed some phases of Psychic Science under the headings of "Man's Psychical Nature," "Invisible Forces and Emanations," "Psychometry in Practice," "Thought-transference and Telepathy," "Psychic Faculty and Photography," "Telepathy," concluding with a brief glance at Modern Spiritualism which cannot be ignored.

Psychometry, discovered by Dr. Joseph Rodes Buchanan, M.D., and demonstrated by Professor Denton, the noted geologist and traveller, is briefly outlined, together with the experiments carried out by the late Mrs. James Coates, a gifted psychic—agent and sensitive—in private life, and myself, with suggestions to aid others in testing the reality of this faculty of Super-Intuition.

To Psychometry, the history and practical application of the Intuitive Faculty, which appears

to lie between Ordinary and Psychic Faculty and more related to the latter than the former, I have given most attention, as there is no useful work published on that subject. There is nothing occult in Psychometry save the name. There is no danger and much pleasure in the study. Some practical instruction is offered.

Telepathy, including Thought-transference, is considered in many of its phases, and illustrated by many incidents and confirmed by valuable evidence.

Telepathy is not only viewed as a subliminal *awareness* in one or several minds of that which is taking place in the mind of some person at a distance, *i.e.* between the Living and the Living, but between the so-called Dead and the Living.

The evidence for Telepathy is so clear and emphatic in the opinion of Sir Oliver Lodge, F.R.S. (ex-president of the Society for Psychical Research), who says: "What we can take before the Royal Society, and what we can challenge the judgment of the world upon, is Telepathy." This, from an investigator of over forty years' experience in psychical research, demands respect.

The phenomena of the Double and Apparition and Supernormal Voices are indicated by various veridical cases. The same may be said of Divining or Dowsing, of which instances are given and explanations attempted. Facts are much more easy to state than to arrive at correct deductions.

Supernormal Photography, with some pictures of the departed, obtained under strictly veridical conditions, are given, and with evidence for the play of Psychic Faculty should go a long way to establish

the fact—not the belief, which is ever with us—that man is a spiritual being. For the accumulation of well-sifted evidence, of which this work is a mere item, demonstrates the existence of the Inner Man, the Psychic Self, or the True Me, resident in each of us, and suggests its survival in "Other World States."

Where I have availed myself of reliable sources of information, in addition to my own, they are duly acknowledged in the body of this work.

For the rest, matters of opinion must be decided by the intelligent reader, for whose pleasure and my own I have once more done a little spade work.

JAMES COATES.

'ELLERSLIE,"
BRIDGE OF WEIR,
SCOTLAND.

Seeing the Invisible

CHAPTER I

MAN'S PSYCHICAL NATURE

"MAN'S conscious life," said the late Dr. William Carpenter, "essentially consists in the action and reaction between his mind and all that is outside it—the ME and the NOT ME. But this action and reaction cannot take place, in his present stage of existence, without the intervention of a material instrument, whose function it is to bridge over the hiatus between the individual consciousness and the external world, and thus to bring them into mutual communication. So long, therefore, as either the mental or the bodily part of the man was studied to the exclusion of the other, no true progress could be made in psychological science; and thus it was that the bygone controversies between the Spiritualists and the Materialists—in which the disputants on either side looked at his composite nature from that side only—were barren of any other good result than that of bringing into view phenomena that might have otherwise escaped detection. But the psychologist who looks at his subject in the light of that more advanced philosophy of the present day which regards matter merely as the vehicle of force has no difficulty in seeing where both sets of

disputants were right and both wrong ; and, laying the foundations of his science broad and deep in the *whole* constitution of the individual Man, and his relations to the world external to him, aims to build up with the materials furnished by experience of every kind, mental and bodily, normal and abnormal—ignoring no fact, however strange, that can be attested by valid evidence, and accepting none, however authoritatively sanctioned, that will not stand the test of thorough scrutiny."

I have made the foregoing statement the keynote of the subject-matter presented in this volume. In whatever I have advanced regarding the ME, with its newly recognised senses, and Psychic Faculties ; its discrete degrees of consciousness, mental and psychic action, normal and supernormal ; I have kept in view " the *whole* constitution of the individual man," and I have also presented " valid evidences " in support of the statements made. Where I have not been able to give evidences I have offered my opinions, as a reasonable man, as to how the matter affected myself. Where possible, I have produced witnesses whose evidence must be respected, and whose experiments can be re-tested and independently substantiated. With regard to the NOT ME—that world without the ME—the world of other minds—theirs and our own environment, so far as affected by our studies—I have also produced evidence for every step of our inquiry. I have introduced the reader to some of its past scenes, and to some of its phases of existence which have escaped the attention of those authorities whose special department has been that of physics

—the investigation of material nature and natural philosophy.

If no object in the NOT ME—the world without the Man—can be immediately recognised by the human senses without these undergoing a process of education,[1] it is also clear that after the period of education be past, sense-perception continues without conscious effort: thus the marksman judges distances intuitively; the backwoodsman follows the trail unerringly; and indeed, in every department of science and art, the trained expert will hear, see, feel, or *sense* with wonderful accuracy that which would be unheard, unseen, unfelt, and undetected by those whose sense-organs are either defective, or if sound, have not been trained. If man possesses psychic senses, *i.e.* senses which transcend sense-perception, the same will hold true —they must be developed or educated before they can be effectually used.

The psychic senses and faculties may be latent in the individual, who, not being aware of the possession, may deny their existence in himself and in others, and reject all evidence presented in their favour, as "being contrary to the well-known laws of Nature." There are many deaf mutes in the world, who do not speak *not because they cannot, but because they are not conscious of their ability,*

[1] "A bird just come forth from the egg will pick at an insect with perfect aim, but an infant is long in learning to grasp at a bright object held within its reach, being obviously unable, in the first instance, either to estimate its distance, or to combine the muscular action needed for its prehension. And the observation of numerous cases in which sight has been obtained first after tactile familiarity with external objects had been fully acquired, enables it to be positively affirmed that no object can be immediately recognised by sight alone when seen for the first time under such circumstances."—CARPENTER.

for they have neither been informed nor instructed. All persons possess Psychic Faculties, but all are not aware of the fact. Some have blurred psychic perceptions, so indistinct and often so fitful that they do not like to speak about them ; others, again, may have many strange experiences, and in consequence lay claim to the possession of special faculties, gifts, and what not, above their fellows. All these could be better understood by a more correct knowledge of man's composite nature, and of the mind's operations, intuitive, sub-conscious, and previsional, for which some persons, in their ignorance, claim an occult source. It may be that a man has become aware of the possession of some gift or faculty through which he has learned or experienced that which he could not gain through the ordinary channels of sense—some information which cannot be put down to guess-work, hysteria, or worse still, to an untruthful nature and a love for notoriety. If some attention were paid to the claims made, and the evidence presented carefully sifted, two or three things would happen :—

(*a*) The evidence would—from a scientific standpoint—be valueless, or might not be strong enough to satisfactorily establish the claim, more data and more evidence being necessary for further inquiry.

(*b*) The evidence would be sufficiently strong to arrest attention ; but before acceptance or rejection of the claim to the possession of supernormal faculty, similar cases should be examined.

(*c*) The evidence would be valid, and the existence of a Sixth—Psychic or Psychometric—faculty admitted.

It is on these lines that the Society for Psychical Research has admitted the possession of unconscious, subconscious, and super-normal play of faculty in man. If the existence of an extraordinary sense or faculty can be demonstrated, it matters little indeed whether it be called "Sixth, Magnetic, or Psychic," by way of distinction. The very first thing to make sure of is, do these Psychic Faculties exist; then, what are their special uses; and, again, what may be deduced from them as to man's present (and future) existence; after that, we may label them as we please.

In the following pages I have dealt with these psychic powers and the evidences in their favour, and in all my researches I have not found valid rebutting evidence. In all cases where the existence of such faculties has been denied, I have found that the sceptical have either had no personal experience, or that they have never examined the evidences presented by those who have investigated these faculties.

In 1883 Sir William Thomson (the late Lord Kelvin), in his inaugural address as President of the Midland Institute, Birmingham, broached the idea of the existence of a seventh or "Magnetic sense"; he stated then that we had six senses—those of sight, hearing, taste, smell, heat, and force. (The last two, hitherto called the sense of touch or feeling, had been split into two senses, feeling not being adequate, as it had been discovered that man possessed a force or weight-resisting sense, and hence the new sense is designated "force.") These six senses were not enough, and the learned Professor

dilated on the possible possession of a seventh, which he called the "Magnetic sense."

Noting the admission that man may possess other senses than the usually recognised five, *i.e.* sight, hearing, taste, smell, touch or feeling, he adds two—"Heat and Force." These senses reveal to us something of which we could not be conscious through the agency of the recognised five. If there be a seventh or Magnetic sense, why not a Psychometric sense?—a sense by which we are placed in conscious relation to certain subtle forces—emanations, vibrations—in nature, of whose existence and influence no knowledge can be obtained through the agency of ordinary sense-perception. If there be a Psychometric sense, "what is its nature?" A brief outline of its discovery will help to answer this inquiry.

This new sense was discovered accidentally in 1842 by the late Dr. Jos. Rodes Buchanan,[1] who called it Psychometry (*psyche*, soul, and *metron*, measure), or the power of the soul to measure by the soul. The discovery was made while the Doctor was engaged in a series of cerebral explorations, having for their object the localisation of mental or idea-motor and sensory functions, and the tracing of the relationships of their centres in the brain to the body, and those of the body to the brain and to mind. As early as 1838 this distinguished physician anticipated Professor Ferrier's centre of feeling by the localisation of the "Region of Sensibility" at the base of the middle or temporo-sphenoidal lobe, during a course of experiments.

[1] Appendix No. 1.

The discovery of the centre of feeling led to an investigation of its powers in different individuals. It was found that when persons had the centre well developed, they also possessed the faculty of Psychometry, by which they had the power to read or measure souls or minds, and indeed to exhibit marked sensitiveness or awareness of subtle auras, emanations, and influences, of which other persons not so endowed would not be conscious. Without entering into the full range of its action, or admitting all that the discoverer has claimed for it, the faculty of Psychometry appears to me to be a faculty of marked intuition, which some persons appear to possess in a very high or active degree. Many who will not appreciate what is meant by Psychometry will understand what Intuition is.

The accidental discovery of the new faculty happened in this way: While Dr. J. R. Buchanan was at Little Rock, Arkansas, in 1842, pursuing his studies on the impressionability of the brain, he had occasion to examine the head of the late Bishop Polk—he afterwards became the well-known General Polk, of Confederate fame, during the civil war of 1860–4—and noticing, from physiognomic indications, the Bishop's marked development of Sensibility, the Doctor informed him of his great sensitiveness to atmospheric, electric, and other physical conditions. During the conversation which followed, the Bishop informed Dr. Buchanan that his (the Bishop's) sensibility was so acute, that if he should by accident touch a piece of brass, even in the night, when he could not see what he touched, he immediately felt the influence through his

system, and recognised an offensive metallic taste in his mouth. This was hyper-sensibility indeed, and yet the Bishop was one of the most collected, level-headed men of his day, and during the war he proved himself to be one of the most intuitive and skilful generals possessed by the South. Had the information been received by anyone save Buchanan, it is probable that nothing more would have been heard of it ; but as the Bishop's remark confirmed the discovery of the centre of feeling, it also suggested such possibilities to Dr. Buchanan as to finally lead him into a new series of experiments, which demonstrated the possession in man of a new sense or Psychic Faculty—called Psychometric—not hitherto suspected, or localised.

It may be said that Psychometry is no new thing ; that at best it is but a new name for a power, or powers, which man always possessed. Granted. Neither are America, gravitation, steam, electricity, nor the ether, new things ; they have existed from all time, yet were discovered, or, in other words, they were in due time made known to a world that knew them not. Psychometry is, I suppose, as old as the race, but Buchanan was the first to discover that it was a human faculty, and he was also able to demonstrate that fact by prolonged and carefully repeated experiments.

Acting on the suggestive hint given, Dr. Buchanan set about to confirm or disprove the reality or otherwise of such high sensibility and extraordinary intuition in man. " Further examinations," says Dr. Buchanan, " showed that substances of any kind, held in the hands of sensitives, yielded not

only an impression upon the sense of taste, by which they might be recognised, but an impression upon the entire sensibility of the body. Medicines tried in this manner gave a distinct impression—as distinct as if they had been swallowed—to the majority of the members of a large medical class in the leading medical school at Cincinnati; and to those who had superior psychometric capacities, the impression given in this manner enabled them to describe the qualities and the effects of the medicine as fully and as accurately as they are given in works of Materia Medica."[1]

There are two or three things that should be noted with regard to these early experiments: that under no circumstances were the sensitives hypnotised, as in the more recent Continental experiments, and that there are a greater number of sensitive persons in warm than in cold climates. In the former, nearly one-fourth of those tried exhibited various degrees of sensibility, while in the latter, only one in ten or fifteen displayed this new power of the nervous system.

Dr. Buchanan found that "mental cultivation and refinement, acute sensibility, delicacy of constitution, a nervo-sanguineous temperament, and a general predominance of the moral and the intellectual organs, constituted the most favourable conditions for its exercise." It was the opinion of the Doctor that an impression was made on the

[1] In 1885 and subsequently similar experiments were successfully carried out in Rochefort, in France, by MM. Bourru and Burot, and submitted to the critical investigation of Dr. Duprony, Director of the Medical School. More recently, similar experiments have been carried out at Nantes and in Paris.

nerves of the hand, and propagated by continuous sympathy to the head, or that some imponderable agent, proceeding from or through the substances, conveyed their influence into the body. In support of the latter suggestion, the Doctor found that when he placed his hands or fingers in contact with the substance, its influence appeared to pass to the sensitive more promptly than if left alone to act of its own power. This he attributed to the passage of a nervous influence or *nervaura* from himself through the substance. The experiments were kept free from suggestion and Thought-transference, for care was taken to wrap the substances in tissue-paper and mix the parcels up, so that the conductor of the experiments could not possibly know one from the other, and therefore could not influence the sensitives by suggestions. Subsequent experience made it abundantly clear that all substances, not merely brass and medicines, but also the human body, and all articles with which the body had been in contact, threw off emanations or influences which yielded (psychic) impressions to sensitive persons in normal states. This was a great discovery, the far-reaching consequences of which have not as yet been fully appreciated, even by those who are really convinced of its reality.

Psychometry can always be demonstrated by experimentation. It will probably be found that the psychometric sense is an inner or psychic range of the sense of touch—as in Clairvoyance of sight, or Clairaudience of hearing—and that Telepathy, another form of innate sensitiveness, is the play of one or of all the inner or psychic functions of the

human mind. It is conjectured that the soul has organs of perception equivalent to the organs of sense possessed by the body, and these we call "psychic," as transcending those sense-perceptions of the bodily organs. But, for greater liberty of thought and clearness of expression, we have called all perceptions which transcend those of ordinary sense-perception — Psychometry, Clairvoyance, Mind-reading, Thought-transference, Telepathy, etc. —"psychic."

In all ages, according to sacred and profane writers, there have been persons—whether called seers, prophets, apostles, wizards, or visionaries—endowed with or possessing gifts or faculties of a special kind, and what these really were—providing such gifts, etc., were genuine—are amply explained in these pages.

It is possible—we do not know positively—that which we know as senses of sight, of feeling, of taste, of hearing, are but fragments on the external plane of greater inner senses of soul perception which lie behind all the senses. It may also be that some individuals can become conscious of vibrations of light, of colour, of sound, of heat or cold, above and below the admitted scale of those vibrations which render ordinary individuals conscious of these things. In any case, it is well to call these super-normal perceptions "psychic," to distinguish them from ordinary sense-perceptions. I want to be perfectly fair. I have deliberately selected what is called the psychometric sense, because it exhibits not only a hyper-sensitiveness of feeling, of sight, and of intuition, but it also suggests something more,

i.e. the possession of a soul, in the ME which we are conscious of, and by which we become conscious of the material and the objective, etc., which lie in the NOT ME.

Either that the senses of man are able to perceive that which all authorities are agreed it is impossible to perceive as at present constituted, or that man possesses Psychic Senses or Faculties. Psychical Science postulates, in order to account for human transcendental perception, etc.—the Subliminal Self : the subconscious self, with its powers of retrocognition, seeing the past ; precognition, seeing the future ; sensory hallucinations, seeing phantasms of the living and the dead ; *paramnesia or promnesia*, memory beforehand, which sometimes occurs in those sensitive to telepathic experiences ; telæsthesia, etc.—terms, as a rule, with which the general public are not familiar. Psychometry, Clairvoyance, Clairaudience, Second-sight, and Telepathy are the more popular terms, which have passed into recognition as names for the play of Psychic Faculty. Whether these are the correct terms to employ need not be discussed here. *Their use is, however, an acknowledgment that man has perceptions which transcend those of the ordinary senses*, and that man has such perceptions is all I for the moment claim.

Before "Telepathy" was coined by the late Mr. F. H. Myers, that past-master in Psychical Research, an American writer, Mr. Epes Sargent, gave Clairvoyance credit for much which is now covered by Telepathy, and said :—"As far as I have admitted it (Clairvoyance) as part of a

scientific basis (demonstrating man's spiritual or psychic nature), it is the exercise of the supersensual faculty of penetrating opaque and dense matter as if by the faculty of sight. But it does more: it detects our unuttered, undeveloped thoughts; it goes back along the past, and describes what is hidden; nay, the proofs are overwhelming that it may pierce the future and predict coming events from the shadows they cast before."

"What is it that sees without the physical eyes, and without the assistance of light? What is normal sight? It is not the vibrating ether, it is not the external eye that sees—it is the soul using the eye as an instrument, and light as a condition. Only prove that sight can exist without the use of light, sensation, or any physical organ of vision, and you prove an abnormal, supersensual, spiritual faculty—a proof which puts an end to the theory of materialism, and which, through its affinity with the analogous or corresponding facts, justifies its introduction as part of a scientific basis for the spiritual theory." (All of which has been claimed by Buchanan, Denton, and by myself, for Psychometry.)

Professor—now Sir—Oliver Lodge, F.R.S., in a paper on "Thought-transference," given several years ago to the Literary and Philosophic Society of Liverpool, said:—

"Here is a room where a tragedy occurred, where the human spirit was strung to intense anguish. Is there any trace of that agony still present, and able to be appreciated by an attuned or receptive mind? I assert—nothing, except that it is not

inconceivable. If it happens, it may take many forms—that of vague disquiet perhaps, or imaginary sounds or vague visions, or perhaps a dream or picture of the event as it occurred. Understand, I do not regard the evidence for these things as so conclusive as for some other phenomena I have dealt with, but the belief in such facts may be forced upon us, and you perceive that the garment of superstition is already dropping from them. They will take their place, if true, in an orderly universe, along with other not wholly unallied and already well-known occurrences.

"Relics again. Is it credible that a relic, a lock of hair, an old garment, retains any indication of a departed—retains any portion of his personality? Does an old letter? Does a painting?—an 'old master' we call it. Aye, much of the personality of an old master may be thus preserved. Is not the emotion felt on looking at it a kind of Thought-transference from the departed? A painting differs from a piece of music in that it is essentially incarnate, so to speak. It is there for all to see, for some to understand. The music requires incarnation. It can be performed, as we say, and then it can be appreciated, but in no case without the attuned and the thoughtful mind; and so these things are, in a sense, Thought-transference. They may be likened to Telepathy, not only reaching over tracts of space, but deferred through epochs of time.

"Think over these great things, and be not unduly sceptical about little things. An attitude of keen and critical inquiry must continually be maintained,

and in that sense any amount of scepticism is not only legitimate but necessary.

" Phantasms, and dreams, and ghosts, crystal-gazing, premonitions, and clairvoyance—the region of superstition, yes, but possibly also the region of fact. As taxes on credulity they are trifling compared to the things we are already familiar with, only too familiar with ; stupidity mainly inappreciative of."

Sir Oliver Lodge here glances at an interesting range of psychic phenomena, allied to, but not, Thought-transference ; and he has approached that range in a perfectly fair and scientific manner. Where he does not know he says so, and throws out in connection with his investigations many valuable suggestions. Phantasms—be they called thought-forms, apparitions, ghosts—whether heralded by vague disquiet, or as seen starting out of nowhere, so to speak ; accompanied with or without shimmering lights, pantomimic actions, and sounds and words perhaps, like the " poor ghost " in " Hamlet " —have to be accounted for in some more intelligent way than by assuming them to be mere Tam o' Shanter—drunk or sober—hallucinations.

Apparitions, ghosts, etc., cannot be explained away on the theory of mal-observation or gross superstition. I do not say that there are no discarnate spirits, but I do think, and I have shown further on, that many of these apparitions, etc., so frequently taken for discarnate Selves, are no more the spirits of the departed than the figures on a cinema screen are the real men and women they represent.

Psychometrical Sensitiveness or Coincidence?

An interesting experience of Sir A. Conan Doyle, M.D., LL.D.,[1] illustrating Sir Oliver Lodge's statements, pp. 13–15, I give here :—

"I cannot write the name of Maupassant without recalling what was either a spiritual intervention or an extraordinary coincidence in my own life. I had been travelling in Switzerland and had visited, among other places, that Gemmi Pass, where a high cliff separates a French from a German canton On the summit of this cliff was a small inn, where we broke our journey. It was explained to us that, although the inn was inhabited all the year round, still for about three months in winter it was utterly isolated, because it could at any time only be approached by winding paths in the mountain side, and when these became obliterated by snow, it was impossible to come up or descend. They could see the lights in the valley beneath them, but were as lonely as if they had lived on the moon. So curious a situation naturally appealed to my imagination, and I speedily began to build up a short story in my own mind, depending upon a group of strong antagonistic characters being penned up in this inn, loathing each other, and yet utterly unable to get away from each other's society, every day bringing them nearer to tragedy. For a week or so, as I travelled, I was turning over the idea.

"At the end of that time I returned through France. Having nothing to read, I happened to

[1] *Through the Magic Door*, by A. Conan Doyle, pp. 115–117.

buy a volume of Maupassant's Tales, which I had never seen before. The first story was called 'L'Auberge' (The Inn), and as I ran my eye down the printed page, I was amazed to see the two words, 'Kandersteg' and 'Gemmi Pass.' I settled down and read it with ever-growing amazement. The scene was laid in the inn I had visited. The plot depended on the isolation of a group of people through the snow-fall. Everything that I imagined was there, save that Maupassant had brought in a savage hound.

"Of course, the genesis of the thing is clear enough. He had chanced to visit the inn, and had been impressed as I had been by the same train of thought. All that is quite intelligible. But what is perfectly marvellous is that in that short journey I should have chanced to buy the one book in all the world which would prevent me from making a public fool of myself, for who would have ever believed that my work was not an imitation? I do not think that the hypothesis of coincidence can cover the facts. It is one of the several incidents in my life which have convinced me of spiritual interposition of the promptings of some beneficent force outside ourselves, which tries to help us where it can. The old Catholic doctrine of the Guardian Angel is not only a beautiful one, but has in it, I believe, a real basis of truth."

From our knowledge of Psychometry, it is a possible conjecture that Maupassant, while in that room of the inn, did quickly perceive the materials for a dramatic human story, and that the intense activities of his mind left a deep impression there.

It is also conceivable that Sir Arthur, as a writer and a man, was more in touch and sympathy with the Maupassant genius and a man, more so than any writer I can think of, caught the impress of the story as conceived by Maupassant. Hence, without normally knowing the facts, Sir Arthur proceeded to elaborate his story because of its being originally built up in that room by another. Co-incidence does *not* explain. But what is Co-incidence? We have to fall back on one or two possibilities, either Sir Arthur's attraction for Maupassant led him to select that author's work, and psychic or intuitional direction prevented Sir Arthur writing his planned story, suggested by his visit to the Swiss inn. It is still possible that "some beneficent force outside ourselves," may be the correct hypothesis.

Having glanced at Psychometry, I propose to make a passing note or two on Thought-transference and Telepathy. Telepathy (*tele*, afar, and *pathos*, feeling) is the term used for the action of the Psychic Faculty in man, by which one mind can impress or be impressed by another mind otherwise than through the recognised channels of the senses. But this definition would be equally true of Thought-transference.

In Telepathy, the transmitter of the thought is often unaware that he has transmitted or can transmit a message, and the receiver of the message has not consciously prepared himself for the reception of the message. In Thought-transference, both the transmitter and the receiver of the message are conscious partakers in the experiment. In a word

or two Thought-transference can be made the subject of experiment, while Telepathy cannot. The former is the result of deliberation, and the latter is always spontaneous and unexpected.

Experimental Thought-transference is frequently tedious work, depending on certain conditions—a good transmitter, and an equally sensitive or receptive receiver. In experimentation, one is often favoured with very convincing and startling results. And these results throw an important light upon and furnish very valuable corroborative proof of the reality of telepathic experiences.

Although Telepathy cannot be subjected to actual experiment, it has been and is supported by such an array of independent evidence that there cannot now be the slightest doubt as to the reality of the phenomena. The selecting, sifting of these evidences, and the establishing of Telepathy or unconscious Thought-transference on a scientific basis, has indeed been one of the "good works" which has justified the existence of the Society for Psychical Research.

Telepathy has, in my opinion, as many aspects as the human mind has faculties, and includes in expression all that of which the human mind is capable. As our knowledge of the human mind is as yet very imperfect, equally imperfect also must be our knowledge of its manifestations, whether these manifestations be telepathic, psychic, or normal. The range of the phenomena is extensive, and by patient investigation our knowledge of that range is being daily extended.

From Psychometry to Telepathy, we are brought

into contact with Modern Spiritualism; and I am sufficiently well versed in the phenomena of Spiritualism to know that, while these subjects throw important side-lights on and explain much in Spiritualism, they do not and cannot explain—unless one gives a very extended meaning and wider range to Psychometry, and Telepathy, than accorded them—all the phenomena of Spiritualism. But they do throw light on that much-discussed subject, and indeed on all Spiritualism, both ancient and modern. And further, instead of explaining away the phenomena, they go a long way towards establishing them. And I confess that I am glad of this; glad to know that the "miros" of the past were not all "tricks written large," and that those who observed and recorded the same were not all of them—for the sake of our common humanity—either knaves or fools. In this work I have little or nothing to say about Spiritualism, except incidentally in connection with Psychometry and Telepathy. These do suggest the possibility of "a new and fruitful sense" in mankind; a power within us which, if it does not make for righteousness, goes a long way in proving the reality of things Spiritual.

Telepathy demonstrates that mind can influence mind to an extent transcending all time, space, and sense-perceptions. Between mind and mind here, and, doubtless, between minds embodied and minds disembodied. I have no doubt of this. I have waded through many experiences to arrive at this conclusion. The subject has not hitherto received the attention which it deserved to get from our

leaders in religious thought, who have not only neglected these phenomena, but have practically ignored those recorded in the Bible.

Since this work was written a great advance, however, has been made by Churchmen in the study or re-study of the Hebrew and Christian scriptures in the light of Modern Psychical Science, and they appreciate more fully the facts unfolded, through Seeing the Invisible.

CHAPTER II

INVISIBLE FORCES AND EMANATIONS

When the Prince of Wales—His late Majesty King Edward VII—was admitted a Fellow of the Royal Society, in March, 1902, on the occasion of a brilliant and profound lecture on "Radio-active Bodies," by that celebrated Frenchman, the late M. Henri Becquerel, Sir William Crookes took the opportunity to assure the newly elected Fellow, the Society, and the brilliant assembly of that occasion, that "we are now on the borderland between force and matter." And this appears to be true in physics. And it is also true in a psychical sense, for the late Sir William Crookes was, with a host of other able men, standing on the borderland of "intelligent psychic force," beyond what we recognise as matter, which is, after all, the form of things externalised to our imperfect senses; and by such aids to these external senses as the well-known apparatus of physics, and the humble and perhaps better-known instrument, the camera, has the borderland been reached.

The distinguished French savant informed his audience that his discoveries in "radio-active bodies" were made in 1897, and during these investigations he had discovered three new elements which suggested entirely new ideas of the constitution of matter and energy, or that form of energy known as electricity. Uranium, discovered in 1789, has long since shown peculiar properties in

its salts when exposed to the light. Some of these salts are employed in photography, and others produce that beautiful yellow tint in what is called by decorators uranium glass. The lecturer said :— "At the commencement of the year of 1896, in carrying out some experiments with the salts of uranium, the exceptional optical properties of which I had been studying for some time, I observed that these salts emitted an invisible radiation, which traversed bodies and metals opaque to light, as well as glass and other transparent substances. This radiation impressed a photographic plate, and discharged from a distance electrified bodies, properties giving two methods for studying the new rays."

It has been demonstrated that other invisible forces, in the absence of any known light, can print an image on a photographic plate, such as kathode rays and X-rays, and those subtle invisible electric forces and etheric vibrations exemplified in wireless telegraphy. Although the results were similar to those of X-rays, these new rays were essentially different in character. It was found that they could not be reflected, refracted, or polarised ; in a word they were not *light*, albeit invisible light, neither could they be transverse vibrations of ether. They were new lights, new substances, potent and invisible, with which physical science had no previous acquaintance ; they were discovered beyond the frontier of what is known as matter. These new rays had nothing in common with luminous emanations with which we are familiar, or with flames and with auras, with which most are not familiar.

The late M. Becquerel has been able to demonstrate that the new rays which he dealt with possessed the double phenomenon of impressing a sensitive plate and also of discharging an electric body on which a stream of them was directed. This was not all. The discovery struck a blow at the atomic theory. In this place we have nothing to do with that, but the following will be interesting as illustrating our subject. It was found that a single crystal could go on emitting its mysterious rays without any appreciable loss of substance, and continue to affect sensitive plates and discharge electric bodies for ever. The emanations of rays are infinitesimal: "for each square centimetre of the face of the radiating substance studied, there escapes a flow or flux of material which would amount to the loss of about one milligramme in one thousand million years."[1]

A consideration of what are now called "Becquerel rays" brings us into a realm of invisible energy behind matter, whose very existence has not been suspected—another proof of the steady march of physics into the domain of the Invisible. The

[1] Since the foregoing was written, radium was discovered by the late Madame Curie, and extensive experiments have been made with it by the late M. Curie and a host of British and other scientific investigators. And one of its many remarkable properties is the potency of its invisible rays to affect and alter the character of other substances and affect human beings at a distance, and it is within the range of possibility that, marvellous and far-reaching as is the potency of the invisible emanations of radium, other substances or material will be discovered of allied nature to radium, but possessing more subtile and powerful properties. The late Sir William Ramsay—a British chemist of the first rank, and the discoverer of "argon," an unsuspected atmospheric gas, discovered, in conjunction with Mr. Soddy, late of Glasgow University, now Professor at Aberdeen, helium, a resultant product of radium emanations, with far-reaching results. This helium gas deposited a solid. The fact that one element in nature could spontaneously change into another may be regarded as one of the greatest discoveries of the twentieth century.—J. C.

foregoing sober statements, with what follows are recommended to the attention of the sceptical who ridicule the reality of invisible forces and emanations, with distinctive actions peculiar to them.

Nature has many unseen and imponderable forces, such as we have become familiar with through wireless telegraphy, X-rays, the researches of bacteriologists, and indeed of physical science. I need not refer to any of these, except to illustrate other more subtile and unseen forces. What these are I shall endeavour to point out, and in doing so it will be necessary to illustrate the unknown by what is known.

The testimonies of all persons in whom the Psychic Faculties are active assure us that all human beings are surrounded by a varied-coloured and cloud-like atmosphere, which is not perceptible to ordinary vision, feeling, or touch. This atmosphere is not a simple, but a compound effluence. It partakes of all the bodily, mental, and psychical conditions of the person or persons from whom emanating. We can conceive that this emanation partakes of all the characteristics of the individual: of the sensibility of the nerves of sensation; of the motricity of the motor nerves; of the idea-motor energies of the human brain; and, of course, of the health and the diseases of its source. This and much more, so that we are prompted to ask a few questions:—Do these imponderables affect us?—Yes, as evident in the contagion of health and disease, and in psychic effects. Do they affect one another?—Yes, as demonstrated by experiments in physics, the statements of science, and by psycho-

metric research. Are they permanent in character? —Yes, as instanced in "Becquerel rays," and in examples given here and elsewhere. And can they really be detected?—Yes, they have been, and can be, as evidenced by careful experimentation. These are interesting questions, which demand fuller answers. I propose to answer them all more fully in the affirmative—directly and indirectly—in due course.

My own experiments, and the deductions arising from them, go to prove the existence of these emanations and auras; and while this is so, I do not press that home as evidence for anyone's acceptance. *But I do think that the evidence of men of scientific repute should not and cannot be readily set aside.* In addition to my own, I will offer such independent evidence from time to time in these pages.

"Can the existence of these emanations be demonstrated?—Yes, by experiment."

Let not the claim that there are such emanations be deemed too extraordinary to prevent or arrest investigation. Such procedure, while capitally illustrating the stolidity of conservatism, is wholly opposed to the possession of a scientific spirit or a love of truth. To say that such phenomena do not occur, do not in fact exist, merely because they are new and strange to us, or that they do not fit in with our conceptions of what is, and what should be, is to arrogate to oneself a knowledge of Nature and of the Laws of Nature to which no sober-minded person would lay claim. Before attempting to prove or disprove the reality of psychical phenomena, we will turn our attention to the consideration of imponderables again.

Man is surrounded with an *aura* in keeping with his entire nature, psychical and physiological, and as such will be in every way characteristic of him—will be as healthy, as good, as bad or indifferent as he.[1] If this is true of man, it is equally true of animals, plants, and of inorganic substances, for all these are surrounded by their own special aura.

Who has not been charmed by the emanations arising from flowers in their fairest bloom whilst they waft their love-songs the one to the other, or, on the other hand, disgusted by those which proceed from, say, vegetation in decay? The emanations from inorganic substances—such as granite, lava, pebbles, minerals, etc.—are not so easily detected, nevertheless many persons are sensitive to these influences. The kind of sensitiveness I mean is not one which is attributed to "Suggestion," but a genuine sensitiveness to the direct impressions received from objects, the objects being concealed, and the sensitive having no knowledge whatsoever of their character.

Emanations pass from all bodies by day and by night, and affect all other bodies according to the force with which the emanations are thrown off. They may rest on the surface of such solid bodies and fluid bodies as are in their vicinity, "sometimes permeating them altogether." And, indeed, some of these emanations, according to their nature and power to influence, may again be thrown out in such vibrations as to excite the human brain, and bring into play the psychometric faculties of

[1] The late Dr. Kilner, by means of scientifically prepared screens, demonstrated the existence of these emanations, etc., and dealt with them in relation to health and disease in man.—J. C.

feeling and *vision*. At any rate, the suggestion is here thrown out; it remains to be seen whether the suggestion will stand the test of experimentation. For it is by these tests that the existence of a psychometric sense and correlative Psychic Faculty stands or falls.

The existence of Human Magnetism—subtile emanations or *aura*—by which we can detect the state of health, disease, and character by Psychometry—has been admirably proved, since I first wrote of these subjects, by the discovery of the N-rays, by that distinguished French savant, M. Blondlet, of the University of Nancy. In his subsequent experimentations he has been greatly assisted and sustained by M. Charpentier. Of the exact nature of these emanations they hesitate to speak, but they are known to differ from the X-rays in many respects. The X-rays are a rapidly vibrating form of sunlight, while the N-rays emanating from the human organism are slower vibrations detectable in the violet end of the spectrum, and yet more rapid than heat rays, and even the Hertz waves on which wireless telegraphy depends. The presence of the X-rays and the N-rays is demonstrated by means of a phosphorescent screen. X-rays will not pass through a sheet of aluminium, but this hitherto unknown emanation, now called N-rays, will do so. These rays are wholly invisible in themselves, and show their presence by increasing the luminosity of the phosphorescent screen.

Some individuals are more rich in these emanations than others. Those with healthy vital organisations are Healers by Nature. And the

power and the force of these rays can be increased by the action of the muscles and the state of the mind. That is to say, the rays can be increased by the will, by exercise, by the excitation of either the nerves or the muscles, or both, and the effects can be readily seen in increased luminosity of the phosphorescent screen placed in proximity to the person tested.

It is more than probable that these N-rays play an important part—as psychic force[1]—in genuine physical phenomena, which have been receiving more from men of science, especially since Sir William Crookes set the example fifty-three years ago. And it is quite probable that these N-rays are identical with the Od of Reichenbach, the Magnetic fluid of the Magnetists, and the coloured auras described by Clairvoyants, Psychometers, and others. Whether so or not, it has been proved by a long series of experiments that N-rays not only demonstrate their existence by the phosphorescent screen but that they can affect individuals—sufficiently sensitive—in such a way that the existence of the long-derided Psychic Faculties has been sustained, and the Psychometry of Buchanan, Denton, and others adequately confirmed.

It will be best to glance at some commonplace instances of the reality of emanations before asking the reader to have a peep at the ever-varying panorama presented to the psychic vision by the invisible Biograph of Nature.

Take, as an instance, an ordinary photographic

[1] Recent psychical research finds new terms appropriate when psychic force becomes visible, i.e. psychoplasm or ectoplasma.—J. C.

experiment. Without entering into details of the process, we will suppose that one sits for a photograph. The operator opens a new package of plates in the dark room ; he cannot tell by unaided sight, touch, or by any other sense or faculty, whether the plates he puts into the dark slide are virgin plates or not. Possibly he does not think of the matter at all : trusting for the purity of the plates to the respectability of the makers, he proceeds to pose and to take his sitter. The photographer returns to the dark room, removes the plates from the dark slide, and observes no change in them, although he well knows, from past experiences, that a change has taken place, but he will see nothing till the process known as development has been effected. By this operation a chemical change is produced, and the image of the sitter, hitherto latent, invisible, and undetected, is rendered visible. From this several thoughts are suggested : —1st, the plates possessed the requisite sensitiveness to receive and retain impression ; 2nd, the invisible emanations have influenced these plates and left their impression there ; 3rd, under requisite conditions—of subdued light, suitable atmosphere, and chemical changes—the impressions of the said emanations are made clear in the more or less visible image of the individual who sat for the portrait, which is subsequently completed by the artist.

In a similar manner many human beings are possessed of a peculiar quality of sensitiveness—both of nervous and psychic impressionability—which records or images impressions received from the emanations, auras, of substances, persons,

minds, aye, and of souls; these produce in them subtile changes, of which they are not aware—perhaps only being conscious of a vague unrest—until by suitable conditions or by some appropriate process of development they learn to know and to use the powers with which they have been gifted. Indeed, there are many persons who suffer from high susceptibility or sensitiveness; their lives are consequently made miserable; they have experiences of which they are afraid to speak; all this might be changed if they only knew that they possessed good and natural gifts, which, by development (or, more correctly speaking, by employment in the right direction), would enable them not only to do good to others, but to bring health and happiness to themselves. A Psychometer may be likened to an animated sensitive plate, that can be "fogged" or properly developed as handled by the investigator.

It is idle to suppose, because "something" is unseen, unfelt, and undetectable by the ordinary processes of the senses and the intellect, that therefore it does not exist. This is just the kind of crude materialism which is continually asserting itself, and I have no doubt that it will in due time be dissipated by Psychical Research.

If men were not so wedded to their idols, called the "concrete," the "tangible," and the "material," one simple experiment in Psychometry, or in Thought-transference, would destroy that stupid conservatism for ever.

The transmission of messages by wireless telegraphy being a demonstrable fact of far-reaching importance, need not be dwelt upon here, except for

the purpose of illustration. If messages are transmitted, there must be, in addition to transmitters and receivers, a medium by which the messages are conveyed. The medium in wireless telegraphy is pronounced by men of science to be Ether. Whether this medium is considered matter, or a something which does not possess the recognised qualities of matter, is of little consequence just now. This ether exists. It belongs to the invisible. This ether is declared to possess elasticity and a definite density ; that it is capable of transmitting energy in the form of vibrations or waves. In wireless telegraphy these vibrations are set up by electricity generated in appropriate cells in the transmitting office, and being projected with greater or lesser velocities from the despatch office, they proceed through space—the ether—in little wavelets. One may be thousands of miles away from the place from whence the messages are sent—intervening hills, houses, solid matter, so-called, snow storms, atmospheric convulsions offering no obstructions to these waves of energy as they travel through the etheric medium ; yet these messages reach the electric eye of the receiver, where they are duly recorded by a dot-and-dash code, as the waves are short or long, and thereby rendered into intelligent messages. A few years ago the very idea of sending messages in this way—to say nothing of actually speaking to a friend a thousand miles away—would have been rejected with scorn by most people. Whether there be one ether which manifests itself in various ways, or several ethers, I do not know, but there seems to be a necessity

for several kinds, or possibly for various degrees of ether for the transmission of light, heat, electricity, magnetism, and, indeed, of thought. May there not be a more ethereal or subtile degree of the ether which is the medium not only for the transference—with time and space annihilation—of thought from mind to mind, also for the revelation of thought, as in the scenes witnessed by the Psychometer, and for the conveyance of sounds which reach the clairaudient ear—with which we have become as familiar as others are with the more objective sights and sounds which affect the organs of sense? If a luminiferous ether has to be hypothecated to explain the phenomena of light, which, striking on the physical organs of vision, give rise to sight, may there not also be a more subtile luminiferous ether, by which we—in a way which transcends the ordinary play of senses—see visions, apparitions, of both the living and of the so-called dead? There seem to be such ethers; and although I do not know their exact character, and cannot say much about them, it must be clear, judging from analogy, and from what we already do know of emanations and of auras, that there are some such media by which our Inner or Psychic Faculties are affected. There is a light by which the Clairvoyant also perceives the Invisible, and tells us what lies behind that light by which we discern things of objective character. Apparitions are frequently seen by a light which appears to emanate from them. Both Psychometry and Telepathy present us two clear outstanding facts:—

1st. That there is a medium which produces

those sensations of *vision*, of *feeling*, and of *conscious knowledge* of things beyond, and in a way which no other medium affects our ordinary senses—a knowledge of things which transcends our ordinary senses.

2nd. That man is possessed of Psychic Faculties, which are affected by the subtile ethers, vibrations, lights (of which I have spoken), and by which we learn that which could not be known, seen, or felt through the channels of our ordinary, sense perception. The Psychometric sense—for want of a better term—is one of the faculties.

The trend of our investigations goes to suggest that the whole constitution of man is twofold—a duality of the physical and the psychical—and that his environment is also twofold, both physical and psychical. That the present physical is the outward and temporary, by which we are related to the physical conditions of our present existence; that through the psychical we are brought at the present time into touch with an inner and higher mode of existence, to which we shall be translated when the present temporary relation to the physical shall cease to be. That the psychical self, comprising the soul-body and the spirit, is the true self, and, as such, will have its own special consciousness and proper modes, and its own special existence. Psychical science sustains the conception of the Apostle Paul when he assures us that the things which are seen are temporal, and the unseen, eternal.

If a Psychometer receives an impression, or a Clairvoyant a picture, an image, a scene or an incident, or an individual a message by Telepathic

means, there must not only be the requisite state in the receiver of the communication, but there must be also suitable media or modes by which the messages are conveyed. It is unthinkable that these impressions, revelations, visions, and what not, can reach the sensitive without coming through appropriate media. This will become more and more apparent as we proceed. Certainly, if the sounds, sights, and the sensations of heat, cold, and weight which we experience are due to the action or the vibrations of certain subtile and unseen forces in Nature, it is conceivable that there are other and equally suitable media for the transmission of the psychic, *i.e.* those which transcend ordinary sense-impressions. It may be objected that psychometrical impressions are due to an exalted sense of feeling, and that therefore they are not psychic, and do not transcend sense-perception. To this I reply, based on actual experimentation, that while many psychometrical impressions, visions, and what not, arise in the first instance from contact or proximity to a *clue*, it does not by any means follow that they are confined to it. For experience furnishes abundant testimony that many of the phenomena of Psychometry do transcend all sense-perception. There are evidences arising out of these researches ; there is in man a transcendental mind, the Greater Self, call it spirit, soul, or the subconscious self, which is the actual gleaner of knowledge through the unseen forces referred to, and this knowledge is passed from the inner to the outer, from the transcendental to the external consciousness for realisation in our state of being.

CHAPTER III

NATURE'S INVISIBLE BIOGRAPH

In the fanciful field of the human imagination there have been no mind pictures of the weird, the fantastic, the grand, and the sublime, or of the harmonious and the beautiful, which can rank with those real pictures of the past, unfolded to the eye of psychical science, by nature's invisible cinematograph—*invisible only in the sense* that our *unaided* sight cannot detect the colours in a beam of light without a prism, or that we cannot discern a portrait on a sensitive plate—before development. These pictures will never be discerned by any one individual, however gifted; but to the educated sense of many, much which is now hidden may be revealed, as picture after picture unfolds before the eye of the psychic. Indeed, when we realise the reality, and have got over our surprise brought about by the first successful experiment, we soon begin to wonder at the conservatism of thought which had prevented us from perceiving long before the living panorama of the psychic side of things.

"Living pictures, panorama!—What do you mean?" some one asks. I mean what Professor J. W. Draper means when he said:—"A shadow never falls upon a wall without leaving thereupon a permanent trace—a trace made visible by resorting to proper processes. Upon the walls of private apartments, where we think that the eye of intrusion is altogether shut out and our retirement can never

be profaned, there exist the vestiges of our acts, silhouettes of whatever we have done. It is a crushing thought to whoever has committed secret crime *that the picture of his deed and the echo of his words may be seen and heard countless years after he has gone the way of all flesh,* and left a reputation for 'respectability' to his children." The panorama is as varied, as external as the world is, and as full of the infinitely unexpected as human nature is.

The late Professor Denton, distinguished geologist, author, and lecturer, who had most successfully tested this matter with innumerable sensitives in all parts of the world, in his work, *Nature's Secrets,* says :—" From the first dawn of light upon this infant globe, when round its cradle the stormy curtains hung, Nature has been photographing every moment. *What a picture gallery is hers!* There is the heaving crust, as the fiery tides pass under it ; the belching volcanoes, the glaring lava torrents, the condensing waters, the rushing floods, and the terrible struggles of the early stormy times ; the watery expanse unshored ; the new-born naked islands peeping above the waves ; the first infusorial points, too small to leave a fossil trace behind them ; the earliest fucoids that clung to the wave-washed rocks. Every radiate and mollusc of the Silurian era, every ganoid of the Devonian, has sat for its portrait, and here it is. Not a leaf that grew in the carboniferous forests, not a beetle that crawled nor a frog that hopped, not a monster of the Oölite nor a beast of the Tertiary wanting. These are the grand panoramas of the

past, containing all that man ever did . . . the history of all nations and peoples from the cradle to the grave."

Dr. Buchanan, dealing with the more human aspect, is bold and enthusiastic, and says :—

"*The past is entombed in the present!* The world is its own enduring monument; and that which is true of its physical is likewise true of its mental career. The discoveries of Psychometry will enable us to explore the history of man, as those of geology enable us to explore the history of the earth. There are mental fossils for psychologists as well as mineral fossils for the geologists; and believe that hereafter the psychologist and the geologist will go hand in hand—the one portraying the earth, its animals and its vegetation, while the other portrays the human beings who have roamed over its surface in the shadows and the darkness of primeval barbarism! Aye, the mental telescope is now discovered which may pierce the depths of the past and bring us in full view of all the grand and tragic passages of ancient history! I know that to many of my readers, unaccustomed to these investigations, and unacquainted with the first experimental facts of this great science, these anticipations must seem a visionary hope—too grand, too romantic, too transcendently beautiful to be true. But observe that all is based on familiar experiments, and these results are but legitimate deductions from familiar facts. As surely as the expansive power of steam gives premonition of the ocean steamship, does the power of Psychometry give

promise of all the glorious performance to which I have alluded.

"Does not every psychometrical experiment demonstrate an indefinite range of the intuitive power? The Psychometer is not limited to a perception of the thoughts of the writer at the moment, but appreciates his entire being—enters into his emotions, his relations to society, and his past history. Aye, in many instances, the whole career of the individual is opened out before the observer, and he traces that career from childhood to death. Let us apply this principle. Could we obtain any authentic relics of Julius Cæsar, of Cicero, of Plutarch—of Pericles, Plato, or Solon—of Alfred the Great, Confucius, or Mohammed—the ancient writings of the Hindoos, or the hieroglyphics of Egypt—could we from these evoke the pictures of the past, as we do from an ordinary manuscript, how thrilling would be the interest with which we should listen to this resurrection of lost history?"

There is no doubt in my mind that the pictures are all there, but there are serious doubts as to the possibility of either successfully evoking them, or of our ability to correctly resurrect history by the means of Psychometry, as there are serious difficulties in the way: such, for example, as obtaining authentic relics; of having sufficiently educated and trained psychic experts; of verifying the pictures, and the history brought to light by means of them; and, finally, the probable good such history, if absolutely correct, would be to mankind at the present time. *The world is influenced by*

great principles, and not by histories, false or accurate, only in so far as they illustrate and bring home these great principles. And for that purpose modern history will suffice. But the Doctor's inference is legitimate. Psychometric experimentation does exhibit an indefinite range of vision and intuition; and if from a letter, or from an article from some contemporary, the person, the surroundings, and the history of the writer or author can be correctly described, it is also possible that correct impressions can be received and pictures evoked from an ancient manuscript, a piece of papyrus, an Egyptian tablet, or a brick from the ancient city of Babylon; but scarcely can a resurrected history of the period, the dynasties, and the peoples, states of civilisation, and so on, be compiled in circumstantial and reliable detail. At any rate, whatever Psychometers may be able to accomplish in the future, up to the present we have had to content ourselves with less ambitious hopes, and with more satisfactory and reliable experiments. In these pages it will be my duty to keep to the practical side of the subject, leaving ancient history to take care of itself, and to give attention to those pictures, past and present, which less extensive psychometrical gifts enable us to perceive. From the foregoing we have now an idea of what are some of the living pictures, scenes, events, etc., to be seen and heard, while glancing into Nature's cinema.

Nature has been at work throughout the ages, and is now at work transferring to her infinite canvas the thoughts and the actions of mankind,

and the development and the movements of animals, the lives and the loves of plants, and of all beings and things, that she may be able to keep them in everlasting remembrance. Nature uses the mighty brush of fate, and the delicate and the subtile auras of all things, to make that record. If this is so, can these pictures in Nature's matchless galleries be seen, and how? If not, all this talk seems more like the irresponsible fancies of a dreamer than the sober utterances of a sane and responsible person. Of course, if the whole can be brought within the range of proof, that's another matter; bear in mind that little hint about steamships, and also the fact that many men of science have sadly erred in the past—the majority of their *a priori* objections have been found untenable. If these pictures can be seen, that alters the case.

Napoleon destroyed a sentry-box wherein three sentinels, each within a short period, committed suicide; whatever their motives, the intuitive general attributed the cause to the sentry-box, with the remarkable result that there were no more suicides at that particular place. Many an erring one has taken thought to mend while handling his mother's well-thumbed Bible; many a young preacher has been inspired as he stood at the historic spot and handled the identical volume on which had lain the hands of Luther, Calvin, Knox, Wilberforce, a Wesley, or a Parker, and while thus inspired he has forgotten or departed from his written notes, and with impassioned eloquence stirred the sluggish souls of men from indifference to righteousness, from bondage to become the lovers and the defenders

of liberty. Many a ghost has been seen, too, that has no existence outside the mirage of the charmed biograph ; that is, the ghost seen was not the real man or woman whom it represented, but rather what might be called a " deferred thought-form "—none the less interesting on that account.

What tales might not a fragment of stone used in the days of Emperor Hadrian tell of the period when the Pantheon of Rome was built by that monarch ? Who can say whether it was built for worship or for a temple of heroes ? Whose master-mind—a Greek slave, maybe—conceived the design, a design unequalled in the world to-day for magnificence, and at the same time for chaste beauty also ? Could Psychometry throw any light on a subject like this ? Buchanan and Denton would say " Yes." I neither affirm nor deny, but for one should like to try the experiment.

Speaking of Rome suggests relics, and the veneration which surrounds these in many countries. There must be a basis of fact underlying this veneration possessed by many for relics, and it is by no means confined to the ignorant. This branch of psychical science discovers the basis, and makes plain much in the religious histories of the world, in the folk-lore of the people, and in the superstitions of the hour, with regard to relics.[1] These, for good or ill, have been permeated with the emanations of the original possessors—saints or sufferers, as the case may be. There is a foundation of truth in this love of relics, faith in charms,

[1] Degenerated thought in present day is the use of mascots, " lucky stones," etc.—J. C.

amulets, etc., possessed by all peoples. A universal superstition as old and as widespread as is the human race over the habitable globe, must have something in it. There are relics and relics, the genuine and the false—the Holy Shroud of Turin and that of Besancon, for example. Even the existence of spurious relics, showing the demand for them, is an indirect evidence of the widespread belief in their influence and value. There are bones of saints and sacred teeth of Buddha in sufficient variety and size to arouse the scepticism of anatomists; still, the fact remains that the reverence for relics is universal, confined to no nation or creed, conspicuous alike at home as abroad, and it remains unaffected by the Reformation, the taboo of science, or the sneers of the educated.

The mystery is explained by the discovery that a genuine relic is endowed with the qualities of the past—qualities of personal worth, virtue, and character—and these qualities are transmitted by it into the present, and intensified, perhaps (as in marvellous cases of healing), by the invisible influence of the healed and by suggestion.

The late Professor Hitchcock, a distinguished geologist and author (whose works, *Genesis and Geology* and *The Religion of Geology*, may still be found in some libraries), during a period of sickness, developed something of psychometrical sensitiveness. While in this state he had visions, imperfect visions of the invisible. These visions could not be confounded with residuary visual impressions. They seem to me to have arisen from a peep into

the invisible, which his then state of sensitiveness appeared to bring about, together with contact and proximity to various geological specimens which his house contained. "Day after day, visions of strange landscapes spread out before him—mountain and lake and forest—vast rocks, strata upon strata, piled to the clouds—the panorama of a world shattered and upheaved, disclosing the grim secrets of creation, the unshapely and monstrous rudiments of organic being." His educated eye saw much in this which would be meaningless to a sensitive person ignorant of the rudiments of geology. In his *Religion of Geology*, speaking of what he called "the influence of light" in the formation of these pictures in Nature he said :—

"It seems, then, that this photographic influence pervades all nature ; nor can we say where it stops. We do not know but that it may imprint on the world around us our features as they are modified by various passions, and thus fill nature with daguerreotype impressions of all our actions that are performed in daylight. It may be, too, that there are tests by which nature more skilfully than any human photographist can bring out and fix portraits, so that acuter senses than ours shall see them on the great canvas, spread over the material universe. Perhaps, too, they may never fade from that canvas, but become specimens in the great picture-gallery of eternity."

Vigorous as has been the Professor's vivid scientific imagination, based as it was on his own actual experiences, and however true his prescience, all these have fallen short of the reality, as truly

realised in experimentation with various sensitives since his day. Had the Psychometric Faculty been developed in this geologist, what admirable contributions to the science might he not have left for subsequent experts to explore and test! In the case of Hitchcock, illness induced the necessary sensitiveness—and that was, so far, unsatisfactory, but in the following definite instance of the application of the Psychometric Faculty the fitting conditions were furnished by sleep. In this sleep we have a play of faculty analogous to that observed in somnambulism. The story is told by Mrs. Agassiz in the life of her husband :—

" He had been for two weeks striving to decipher the somewhat obscure impressions of a fossil fish on the stone slab in which it was preserved. Weary and perplexed, he put his work aside at last, and tried to dismiss it from his mind. Shortly after he awoke, persuaded that while asleep he had seen his fish with all the missing features perfectly restored. But when he tried to hold and make fast the image, it escaped him. Nevertheless he went early to the Jardin des Plantes, thinking that, on looking anew at the impression, he should see something which would put him on the track of his vision. In vain—the blurred record was as blank as ever. The next night he saw the fish again, but with no satisfactory result ; when he awoke it disappeared from his memory as before. Hoping that the same experience might be repeated on the third night, he placed a pencil and paper beside his bed before going to sleep. Accordingly, towards morning, the fish reappeared in his dream, confusedly

at first, but, at last, with such distinctness that he had no longer any doubt as to its zoological characters. Still half dreaming, in perfect darkness, he traced these characters on the sheet of paper at the bedside. In the morning he was surprised to see, in his nocturnal sketch, features which he thought it impossible the fossil itself should reveal. He hastened to the Jardin des Plantes, and, with his drawing as a guide, succeeded in chiselling away the surface of the stone, under which portions of the fish proved to be hidden. When wholly exposed, it corresponded with his dream and his drawing, and he succeeded in classifying it with ease. He often spoke of this as a good illustration of the well-known fact that when the body is at rest the tired brain will do the work it refused before."

If, by the agency of sleep, the brain, tired or untired, can see through or penetrate a stone slab, and perceive in distinct detail all the characters of a fossil fish, the achievement is in my opinion a unique one, and in no sense a feat to be confounded with unconscious cerebral operations, awake or asleep. The facts recorded are of great interest, but "the explanation" reveals nothing. There are possibly millions whose brains are rested and who dream dreams—incoherent absurdities in the majority of cases—who would be utterly incapable of accomplishing the unique feat recorded. We learn from the incident that Agassiz possessed the Psychometric Faculty—his sensitiveness was demonstrated years before by his susceptibility to mesmeric influence—and what his fingers and

his eyes were unable to convey to him during the active consciousness of his waking hours, was made clear to him, during a period of less conscious activity, by his Psychic Faculties, and conveyed from the subliminal to the supraliminal consciousness. But only by psychic or psychometrical power could he get the information. What he discovered was a something actually hidden from both ordinary touch and sight, which was only reached by some play of faculty transcending ordinary sense-perception; hence we call that process "Psychic." The next point to be noted in connection with this incident is, that Agassiz possessed the cultured intellect of a trained specialist, and was able to benefit from his vision. Many persons have had just such an experience, and have mentally seen the outline of a strange fish, either in a waking or a sleeping state, but, lacking Agassiz's culture and volition, would have treated the matter as a freak of the imagination, and dismissed the subject from further thought.

Not only is the foregoing incident an admirable illustration of an unconscious operation of the mind, but it also illustrates the Psychometric Faculty in practice; the only difference being, that what in this instance occurred in sleep, and in the former instance (with Professor Hitchcock) in a state of ill-health, takes place with trained Psychometers while in a state of ordinary waking consciousness, and in the enjoyment of normal health.

Hugh Miller, in *My Schools and Schoolmasters* (detailing some experience which befell him when ill of small-pox), says:—"There are, I suspect,

provinces in the philosophy of mind into which the metaphysicians have not yet entered; of that accessible storehouse, in which the memories of the past events lie arranged and taped up, they appear to know a good deal, *but of a mysterious cabinet of daguerreotype pictures of which, though fast locked up on ordinary occasions, disease sometimes flings the door ajar, they seem to know nothing.*" Miller was not a psychologist, but he was conversant with the writings of the Scotch metaphysicians, and was sufficiently acute to know that this cabinet of " daguerreotype pictures " belonged to some other department of the mind than those whose offices were devoted to memory.

Sir David Brewster was right in his doctrine of emanations, and that these partook of the nature and the character of their source. From sun and distant star, from the earth itself and every being and object thereon, radiate these emanations, affecting, impinging, and permeating all other beings and objects; these emanations, rays, and auras are none the less real because invisible. They are as laden with the good and the evil in life, as they are with life, light, warmth, health, and disease. They come to us from suns, stars, birds, beasts, men, magnets, rocks; and whether they are dynamic, radiant, psychologic, hygienic, or the reverse, they correspond in quantity and quality with the object, being, person, or source from whence they proceed.

We are attracted or repulsed by different individuals before we can really know aught of good or evil about them. We cannot explain, therefore, from actual experience, our likes and dislikes, for

the simple reason that we have had no experience. Our ordinary ideas of faces and manners do not help us. We do not wish to be unjust in our estimates. *But there the feeling is.* We must account for it. Does Nature give to all creatures profound instincts, especially to the delicate and the sensitive, that they may know and beware of the approach of an enemy, etc., and leave man without such a guide? I think not; even though, with the majority of civilised men, it is largely obliterated.

Our late Sovereign, Queen Victoria, possessed this insight and foresight in a marked degree. The late Lord Salisbury, Lord Kimberley, and many other shrewd, keenly intellectual statesmen confessed the debt that both they and the nation owed to her powers of caution and prescience. This feeling is possessed by most of us, and in a marked degree by women, who, as a rule, being more sensitive, are furnished by Nature with this weapon of defence and protection. The feeling is there. We are attracted and repulsed; others are similarly affected towards us. All admit that there are such feelings, which act upon men and women with all the dominant force of well-thought-out motives.

We have been sensitive plates receiving impressions, and in some cases these impressions have been so suddenly developed in us as to be appreciated by our consciousness. We know little of the hidden processes by which the facts, or impressions, are gathered up, but we do know that, when we become conscious of them, we are startled out of our ordinary routine by the discovery that these sudden impressions are absolutely correct. Given the sensitiveness

and the conditions, the persons and the circumstances to impress, we see how such things may be possible. *Not a human thought was ever thought which did not influence the thoughts of some other thinker ;* not a human foot falls upon the earth which does not leave its impress there—something more subtle and potent than the shoemark. A dog will trace its master, although snow, rain, and a day's traffic have obliterated all marks. " Ah," you say, " that is natural ; the dog by instinct and by sense of smell, perhaps, will be able to accomplish all that." " All right, my friend ; and may not man have just such natural powers and ' an acuter sense ' to enable him to make many discoveries, to trace out many causes, and to penetrate character, although all visible traces of all these things have been obliterated long ago ? " We shall see.

Man does possess an intuitive or Psychometric Faculty by which he is enabled to *sense* what his reason unaided could not discover. By it, he is inclined to accept the invitation of a true friend ; or he is intuitively warned to be on his guard against an enemy, who, however plausible and cunning, has not been able to conceal his true character, and this has become photographed on the mind of the sensitive person by the invisible auras emanating from the plausible one. The warnings thus conveyed may be only an undefined uneasiness—a blurred picture—or it may be a definite and clear premonition ; whatever these may be, they should never be lightly thrown aside.

I think Psychometry will help us to understand what all these impressions are ; and, indeed, most

persons who care to try will be able to reduce psychometric experiments to practical utility, for their own protection and their own good. This is an aspect which appeals to most people—it may not be the highest, but it is valuable, most useful, and within the range of all who have more or less of the Psychometrical Faculty.

CHAPTER IV

PSYCHOMETRIC EXPERIMENTS

THE late Professor Denton, who had become acquainted with the history of the discovery of Psychometry and of the nature of Professor Buchanan's experiments (through the first volume of the *Journal of Man*, published in Cincinnati in 1849), was himself induced to try some experiments. He had learned from Buchanan's experiments with persons in all ranks of life, but especially with the refined and the intelligent, that great numbers were so sensitive that they were able to detect the influence communicated by writers to their letters. So sensitive were they that one of these persons was able, while holding a letter—without knowing its contents and without seeing the writing—to describe, with marvellous accuracy, the character and the habits of its writer. Professor Denton thought at first that all this was too marvellous for belief, and it was not until he had tried a number of similar experiments that he discovered how true they were.

His first Psychometer was his own sister, Mrs. Anne Denton Cridge, whom he discovered to be very impressionable. "She was able, in a short time," he said, "to read character from letters readily; and what was still more wonderful to us, and at the same time equally inexplicable, at times *she saw and described the writers* of letters, and their surroundings, telling correctly even the colour of their hair and eyes."

Being interested in geology and palæontology, it occurred to Professor Denton that, if the image of the writer and his surroundings could be communicated to a letter during the short time the paper was subjected to his influence, why could not rocks receive impressions of surrounding objects with which they had been in immediate contact for years; and why could not they communicate the history of their relationship in a similar manner to sensitive persons, and thus give a clue to the conditions of the earth and its inhabitants during long past ages?

With the object of solving this query, Professor Denton commenced a series of investigations in 1853, and continued to experiment with various sensitives, with more or less success, till his death, which occurred in the South Pacific in 1883, after a very successful lecturing tour in Australia.

Professor Denton—as a geologist, a careful man of science, a writer, and a lecturer—had few if any equals in his day. It is not with the man I am concerned, but with Psychometry, which he did so much to establish. For the purpose of illustrating some of the possibilities of Psychometry, I have selected a few of his experiments. For clues he used a large number of mineral and fossil specimens and archæological remains which he had obtained from all parts of the world. He "was delighted to find *that* (*the psychometer*), *without possessing any previous knowledge of the specimen, or even seeing it, the history of its time passed before the gaze of the seer like a grand panoramic view*; . . . sometimes almost with the rapidity of lightning, and at other times so slowly and distinctly that it could be described as

readily as an ordinary scene. The specimen to be examined was generally placed upon the forehead, and held there during the examination." One is not surprised to hear that some of the earlier experiments were not altogether satisfactory, but it is well to bear in mind the following important fact, *i.e., that the power of the Psychometer increased as the experiments continued, for the practice developed both the sensitiveness and the confidence, as well as the will, of the Psychometer,* thus developing all necessary qualities making for success.

The following examples, with different Psychometers, are left to convey their own lessons :—

Psychometer : Mrs. Cridge. Specimen : fragment of lava from Kilauea, Hawaii, one of the Sandwich Islands—unseen by her. She had no idea what it was, and did not know that the professor had it in his possession. She said :—

" I see the ocean and ships are sailing on it. This must be an island, for water is all around.

" Now I am turned from where I saw the vessels, and am looking at something most terrific. It seems as if an ocean of fire were pouring over a precipice, and boiling as it pours. The sight permeates my whole being, and inspires me with terror. I see it flow into the ocean, and the water boils intensely. I seem to be standing on one side of it."

The feeling of terror thus produced did not pass off for more than an hour, and seemed to be as great as if Mrs. Cridge had been at the spot and had actually witnessed the whole scene. The description was a perfectly accurate one. It is true that Professor Denton himself knew what the specimen

was, and that there might have been an unconscious transference of thought. However, he says:— "I am well satisfied that my sister had not the most remote idea of what the substance was that she was trying, until the vision was presented to her view, nor indeed then; and it will be seen, in the result of experiments that I shall present, that my knowledge had nothing whatever to do with calling up those images before her."

Psychometer: Mrs. Denton. In this case Professor Denton wrapped a number of specimens of various kinds in separate papers. Mrs. Denton took one, *neither knowing anything respecting it*; therefore, Thought-transference had nothing whatever to do with the following description:—

"The first thing I see is a volcano, or what I take to be one. An elevation of considerable height appears before me, and down its side flows a torrent of melted matter—though torrent does not convey the idea;—it is broad and shallow, and moves not rapidly, like water, but creeps slowly along. Now I see another stream pour over the top of the first, and the whole side of the mountain is covered. This second flows more rapidly than the first. This specimen must be lava."

Upon examination, the specimen proved to be a small piece of lava, from the banks of the Upper Missouri, where it is common, having been washed from the Rocky Mountain region. This experiment called forth the following remarks—which, indeed, were amply substantiated by numerous subsequent experiments—from Denton:—

"We have here the means, then, by this wondrous

power, of calling up and examining in minute detail the volcanic eruptions of all time, provided that we can obtain specimens of their products; see Teneriffe's mighty crater covered with glowing lava, and its surging waves beating madly against the black, craggy precipices that gird them; read the story of Vesuvius—that fiery old man of the mountain—from the time that he was a screaming baby. Ætna's history, written by his own finger, before the reed was fashioned or the papyrus prepared, will be read by coming savants, and his ruddy page shall shed new light on many dark and mysterious subjects."

In the following experiment the specimen, a fossil fish-bone found near Painesville, in a bone-bed, probably of about the same age as the Hamilton group of the Devonian formation—was presented to two Psychometers, without either knowing anything about the other's examination. Mrs. Foote's description:—

"I see clouds of steam rising from the side of a hill, and on one side a large ledge of blue rocks.

"I now see something long and dark that looks like a fish; there seems to be a large bump or bunch near the head. I should think that it was ten or twelve feet long—perhaps not quite so long as that. I see now that there is no hump on its head. What I thought so is a rock that hangs over near its head. High rocks hang over the water, and trees grow on them. East of me is what seems to be the lake or ocean. I can see the bottom of the water; it consists of sand and gravel. What a beautiful place!—it seems so much so, that it appears quite artificial."

Mrs. Denton's description—the same specimen. She had no knowledge of it, or of the previous reading:—

"I see a point of land extending into a large body of water. The water looks to me like a lake. It hardly seems large enough for the ocean. I can see along the shore for miles. There is a singular-looking object in the water, about eight or ten feet long; and from below the head it tapers the whole length nearly to a point. It has skin without scales, like a cat-fish. I see it dive obliquely down, fasten itself to the bottom, and then wave its body to and fro. This is a large fish. It has six fins; two pectoral, two ventral, one caudal, and one anal. Its eyes and mouth are large. It has no teeth, but a hard, sharp, bony gum. It sucks its prey, and when doing so the opening of the mouth is nearly round; but, when closed, there are corners on each side.

"Now I see the skeleton of it within the body. There is a large bony plate below its head, and to it other bones are fastened in some way. The back-bone at the upper part is as large as my wrist, but not one-third as thick laterally as vertically; but near the tail the vertebræ are nearly circular.

"I see roe within it. The eggs are quite large, but the layers are thin; there are two of them, one lower than the other. The lower is more developed.

"I catch the glimpse of a singular animal. The body seems roundish, but it is at such a distance, as well as in the water, that I cannot describe it minutely. The upper part of it is out of the water, and it seems to spread out like a sail, and the wind blows the animal along. It is so gauzy that I can

see the light through it; and between the upright ribs are the horizontal ones, jointed in the middle, folding up in a very singular fashion, and closing completely like a fan when the animal wishes to sink. I see eight or ten of them near each other."

There are one or two things to notice in connection with these two independent descriptions from the one clue. That Psychometers vary from one another in sensitiveness, in intelligence, and in ability to give clear descriptions of that which they see or feel. Making due allowance for all this, the two descriptions coincide in all the main features, although given from a specimen of the nature and character of which they were wholly ignorant. It is possible that Professor Denton himself knew what the specimen or clue was which he gave these ladies. He was not, however, conscious of influencing them, for the descriptions were in many ways a surprise to him. He said: —" It (the clue) might have been a piece of chert from a lead mine, shale from a coal mine, a fragment from a mastodon's tooth, or a bone from some existing fish or beast. No mere ordinary sensation could have distinguished it from these; yet here, without a hint or question, the same conditions substantially present themselves to two independent observers, which palæontologists will, in all probability, believe to have existed during the period when this fossil was part of a living organism."

Mrs. Denton, Psychometer. Specimen: pebble of Trenton limestone, with glacial scratches upon its surface. *The examiner did not see or know what the clue was.*

"I feel as if I were below an immense body of water—so deep that I cannot see down through it, and yet it seems that I could see upward through it for miles. Now I am going, going, and there is something above me, I cannot tell what. It is pushing me on. It is above and around me. It must be ice; I am frozen in it. The motion of the mass I am in is not uniform; it pitches forward, then halts and pitches again, then goes grinding, pressing, and crushing along—a mountain mass.

"All is dark. Now I see a tinge of crimson, mixed with purple. What can it be? How beautiful! I feel the water again, as if I were drenched with it." (What kind of water is it?) "It is not rain. It seems like a mixture of fresh and salt water; a little while the one, and then the other. I see lights before me, apparently reflected from rising vapours. They are finer and more broken than those I saw before, and reflect the colours of the rainbow.

"What an awful chasm we are approaching! We cannot cross it without being dashed to pieces, I am sure. I say *we*, because I feel completely distinct from the mass that moves me. There is that chasm again! It is terrific! We are going right to it; dashing most recklessly. We shall never get out or across." (Pause.) "That is most astonishing. I felt desperate as we approached the brink, but it was full of water, and we floated across. I wonder if that, so deep and broad, is a lake? Why did I not see the water? The first sensation I had was that of floating. Now we are aground. All around us is shallow water, except a few islands, which are high enough to be dry.

"Now I see the ice before me over a wide field. There are thousands of spires melting gradually away. There is a flood all over the country, but the water is not deep. There is a shallow sea this side of the chasm, except for a little spot of land here and there, and that is completely water-soaked.

"There are five icebergs in sight, some of them as high as mountains; they are anchored; the sight is indescribably grand. There is another at my right that has a tall spire and a large mass for a body. It is rocking, and will, I believe, tip over yet. It is rounded at the base. There is a current in the water that disturbs it."

Professor Denton's remarks on this experiment I produce in full. He says:—

"What a fine picture of the drift periods in North America, when a sheet of ice covered a large part of Canada and British America from Lake Ontario, which was then probably an arm of the ocean, to the Arctic regions, as at the present time a glacial sheet covers north-western Greenland! On comes the icy mass towards the south, the only direction in which motion is possible, because the only direction in which ice can melt and room be found for the mass, constantly increasing by falling snows. On it moves, bearing with it the rocks that it tears off in its passage; slides into this arm of the sea that we have supposed to occupy the place of Lake Ontario; and thus icebergs are formed, which float southward till they are stranded on what is now the northern part of the State of New York, leaving their rocky burdens to form the boulders that are so common over the face of the

country. How often, on looking at some mighty old boulder, we have wished that it could relate its history, and tell us what passed before and around it during its eventful career! Little did we dream of the possibility of that, and more than that. These 'hard heads' are wise heads too, in a sense, and much they can teach when we are prepared to learn. They are 'chiels takin' notes,' indifferent spectators though they appear, and what they report may be depended upon as true. What is described by the Psychometer is but a small portion of what is presented. At times, one panoramic view after another is unfolded in such rapid succession that the most meagre description only can be given.

"I know," he continues, "the explanation that some will offer to account for these marvels. The self-confident biologist[1] says: 'I know well how it is done; I can make my subjects see anything that I have in my mind. I imagine a snake, a crocodile, a volcano, and they are seen at once by my subjects; and this is done in the same manner.' He is mistaken, however. I have repeatedly tried to influence the minds of Psychometers when making examinations, and at all times without success. *Many specimens have been examined when no one knew what they were, and yet the results were quite as accurate as at any other time;* indeed, in almost every case, statements have been made and ideas advanced of which we had not previously the most distant thought. Take the following example:—

[1] An Americanism for "mesmerist" or "hypnotist."

" Out of a number of minerals and fossils lying upon the table, Mrs. Denton, *with closed eyes, picked up one, no one knowing its character.* ' I am in the ocean, deep under water. I can see a long way, for the water is clear. There are millions of minute coral polyps at work. I am looking down upon them. I observe one kind of coral that is very peculiar ; it is a foot in diameter at the bottom, and rises in terraces to the top, where it is smaller. I should judge this specimen to be coral, or something worked over by coral, though it feels nothing like it.'

" On examination," Denton says, " it proved to be a piece of flat coral, about an inch long and an eighth of an inch in thickness, from the Niagara group of the Silurian formation, at Lockport, N.Y."

Quite a number of similar experiments could be selected to show that, as neither the Psychometer nor the recorder of the experiments knew what the specimen selected was, the Thought-transference theory must in such instances, at least, fall to the ground.

Psychometer : Mrs. U. Taylor. Specimen : a small stalactite, which she supposed to be part of some animal.

" I go straight along a road ; there is water near, and a cave into which I enter. I see two persons going in with lights. Stalactites hang from the top all over. The two stand looking up. It is so damp and cold, it fairly makes me chilly. It is a large, roundish place. Off at the distance seem places where you can go still further, but I cannot go ; it makes me shudder. Now I go to the right ; there is a basin of water ; and to the left, room after

room. Stalactites hang down like curtains, and shine most beautifully."

The accuracy of this description surprised Professor Denton, accustomed as he was to the faithfulness of psychometric pictures. The road to the cave was as described, and out of a cave which is a "large, roundish place," a small stream issues. A few yards from the mouth of the cave are avenues of other caves. There is a basin of water in this one, and rooms on the left are festooned with stalactites, as described. The stalactite came from a cave near Salem, on the west bank of the western branch of the Blue River, Indiana.

Mrs. De Viel, Psychometer. Clue: a fragment of chamois-horn from Switzerland. No one from seeing or feeling it could tell what it was, and this lady had not the slightest idea what the clue was. When she got *en rapport* with it, she gave the following remarkable reading:—

"I am travelling south-east now, I think. I pass over many places that I have seen before. I see many soldiers and cannon, but I go over them. Now I am on the sea-coast, and here are all kinds of shells.

"I go further back into the wilderness. I see prairies and dark-coloured hills. I go further back to the mountain land. There are large mountains; I see one higher than I ever saw before. I see a splendid city a little way off.

"I see little caves here and there that seem to be dug for shelter. The rocks are dark, and so is the soil. I see goats and deer climbing up. There are numbers of animals running round me, some goats

and deer. The horns of the goats arch over back, but the deers' horns are bushy. Streams run down from the mountain-side and make gullies; the water is clear and looks beautiful.

"I went into one of those caves; they are dens for wild animals. Nuts grow on that mountain; some look like hazels—they are not ripe. They are very sour—I have tasted them—they make the water run out of my mouth.

"It is a splendid country all round here. I'll go into that city and see how it looks. Some buildings are of white marble, and others of dark stone. The people are swarthy, but dress a good deal like our people. They have a stern look. I see a Roman Catholic Church with a cross on the top of it. I see other churches. There are many mules in that country—more than horses. I can see the whole city. On the other side there is a body of water and a very extensive wilderness in the distance."

"Here," says Denton, "we have the mountainous region of the Alps, where the chamois dwells, the caves in which wild animals find shelter, the animals themselves, with their horns arching back—though she supposed them to be a peculiar kind of goat—and, generally, what we should behold if visiting the region *in propria persona*."

Professor Denton secured a piece of rock near a place called Rockport, New York, where there is a gulf. At the bottom of the gulf there is a mineral spring; to deepen this spring the rock[1] has been

[1] In the "States" all stones, from the size of one's hand upwards to that of greatest size and weight, are called rocks; in this instance the stone was about a foot square.

dug out. From the piece secured, the Professor broke off *from the centre* of it a small particle, which, up to that time, had never seen the light. He wrapped it up in two thicknesses of paper, and presented it to Mrs. Taylor to psychometrise. She had no knowledge whatever of its character. Even if she had, that would not account for the reading. She held it in her hand for some time, and then said :—

" I have great difficulty in fixing my mind on it. I am on the edge of a cliff ; below me there is a deep ravine, with a little stream running through it off to the lake. I go across a rocky, uneven piece of ground, and see trees and grass ; trees grow on the side of the ravine. *I see you hammering among the rocks.*"

Denton remarks on this :—" The description is accurate in every particular. Is a man exaggerating when he says the paving-stones can see ? Images of external objects in their vicinity are impressed even upon their interiors ; images that will continue as long as the stones themselves endure." In this case, and in many of a similar character, the Psychometer is clairvoyant, and the description given is to all intents and purposes a clairvoyant one. Although the majority of Psychometers *feel* rather than *see*, many exercise all the Psychic Faculties of feeling, sight, hearing, etc.

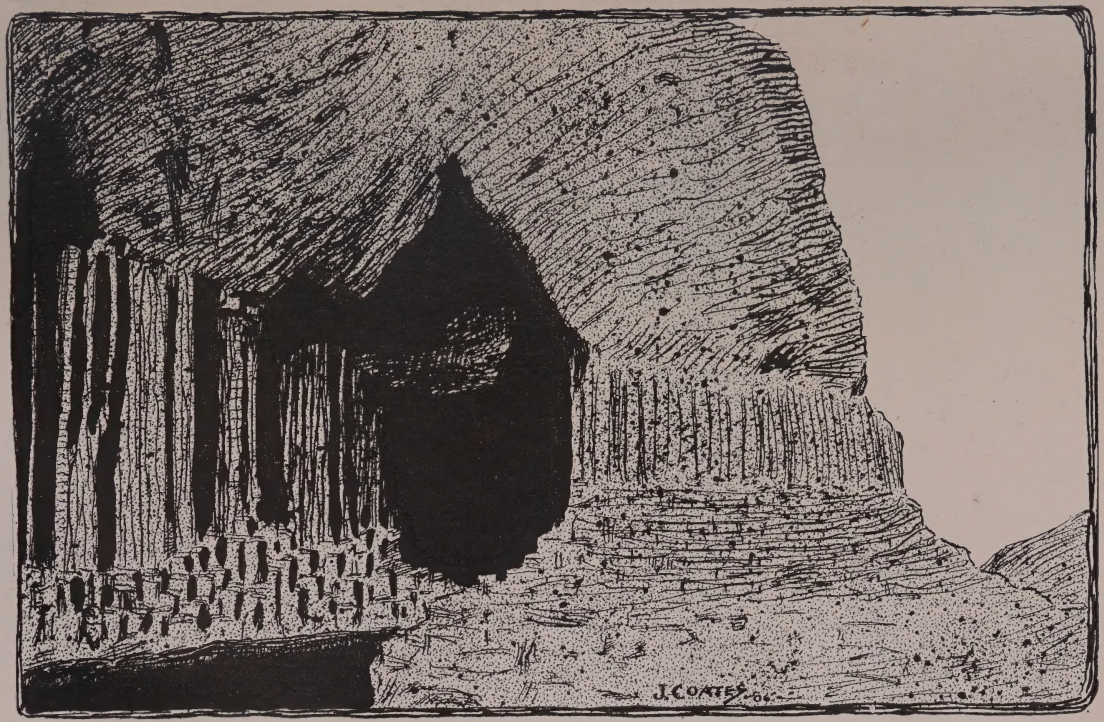
In the following case, all the possibilities of Thought-reading and transference are eliminated, for the simple reason that no one knew what the specimen was, and therefore could have no ideas to transfer. In a box were a hundred odd specimens,

all wrapped in paper, so that no one by either ordinary feeling or sight could tell what they were, or tell one from another. Mrs. Denton at random took out one of these :—

" I can hardly tell whether I am on the surface or under ground. I seem to be in a kind of cave, but I do not have the chilly feeling that belongs to caves. If a cave, it is a large one. It *is* a cave of some kind, and yet cave is hardly a proper name for it. It is open to daylight, with a wide entrance. I do not know how I got in here. I do not seem to stand on the ground at all, or on rock. It seems as if there were water in there. How did they explore it? Parts of the rock are drenched with water. The cave is open to a great body of water that comes in. On each side there are—what shall I call them?—pillars of rock.

" It looks dark further in. I feel as if in water, and not a great way from other land. I have glimpses of land at comparatively short distance. It feels like the sea where I am. At the opening of the cave there are shorter pillars that do not reach the roof ; I see them on the left-hand side going in. How delightful to sail in there ! The floor seems to be water ; I can see no other floor. These are regular columns ; they are not rough and uneven, as rock generally is. I am reminded of Fingal's Cave (Plate I.) ; it looks like the pictures which I have seen.

" There is a sensation of sailing in there, or more as if a vessel were dashing by me. I caught a glimpse of rigging just now ; it vanished in an instant. I can see and hear the roaring and the



Fingal's Cave, Staffa, Scotland.

PLATE I. [*To face p.* 66

dashing of the sea. There is something terrific about it." (Mrs. Denton had never seen the sea at this time.—W. D.) "It gives me a feeling of deep unceasing noise and never-ending motion.

"I see a large bird, *and hear several screaming.* What can they find on such a rock as that? I see no vegetation. They alight on some of those columns. How they delight in daring the dashing waves and the storm! I can see a great many now; they inspire me. I see fishes in the water, but not distinctly. I just catch a glimpse of them now and then.

"The sensation of the whole is almost overwhelming—standing here all alone in the wild expanse, the roaring waves, the screaming birds, where human beings seldom come—how grand! There is a majestic loneliness about it that attracts me; I want to dare the elements with those birds.

"I think that the roof has extended further out at some time. Yes, a great deal further out. I seem to hear it fall into the water with a terrible crash and splash. I think that it bent round to the right and joined some other land at a vastly distant period. What a magnificent place this was once! How much we have lost of the beauty of the past! It has been more than double the length it is now, and what remains is but the end of it. There are columns still remaining out in the water, at a distance from the shore.

"The land has formerly been all around here for a long way. There was once an extensive tract, which has sunk under water. The sensation I have is more of its having been sunk than of its having been

washed away, though that has been the case to some extent. The land seems to have vibrated for some time before it became stationary. I see it again and again rise and sink, over a considerable extent. I do not see how it could have taken place, but that is what I perceive.

" There are numbers of islands around this spot. The main body of the land seems to have sunk and left them. I wonder if some of them are the tops of mountains? "

This remarkable description evidences the power and the accuracy of Psychometry conducted under the highest conditions of appropriate sensitiveness and intelligence in the Psychometer, and with a qualified recorder like Denton, who could not only appreciate the value of the reading, but was also able to take it down properly at the time. The correctness of her conjectures has been admirably established in the opinion of men of science. And yet all this information was gained by the Psychometer from a small piece of basalt from Fingal's Cave, Staffa, and no one knew what was the character of this specimen until examined subsequently to the foregoing interesting and remarkable reading.

Of the value of Psychometry to the archæologist I could give many illustrations. I am certain, not to place it on too high a platform, that Psychometry would prove a most helpful agent to the archæologist —as I know to be the case in recent explorations in Buteshire, but at present cannot publish the details—as well as to the geologist, if not in all departments of education.

PSYCHOMETRY AND PROSPECTING

In Psychometry we find the key to the hitherto unexplained subtle powers by which certain specially gifted persons locate with astonishing accuracy water and minerals lying under the surface of the earth. Till lately the possession of this gift has been ridiculed by men of science, who have not taken pains to investigate the matter.

Dr. James H. Hyslop is of the opinion that the gift possessed by water-diviners is a phase of Clairvoyance. Sir William Barrett, F.R.S., is satisfied of the facts. I do not agree that Clairvoyance—in any phase—has anything to do with gift, "sort of instinct," which enables the dowser to discover water or minerals, as they do not *see*, but *feel, sense*, and through these become aware of the presence of water or minerals in the lands or regions tested by them. This power of *feeling, sensing, intuition, awareness*, has its basis in Psychometry. This is the basis of the "sort of instinct," "sixth sense," by which Princess Patricia of Connaught can detect the presence of water and minerals underground, and she is reputed to have frequently done so.

DIVINING OR DOWSING-ROD

In the following we give some examples of the practical utility of dowsing as applied to water-finding. I do not propose to deal with the history of, and the various uses to which this talent has been put, but to present it here as a phase of psychometric action.

"In 1887 the proprietors of an extensive bacon factory at Waterford, Messrs. Richardson & Co., needed a larger water supply than they possessed;

accordingly, they had a well 62 feet deep sunk at the most promising spot, but no water was found. They then obtained professional advice, and, based on geological considerations, determined to have a boring made at another spot. This was carried out and a bore-hole 292 feet deep was sunk, and, as only a trifling quantity of water was obtained, the bore-hole was widened ; but it was no use, the yield of water was so insignificant that the bore-hole was abandoned. The next year, acting upon other skilled advice, they had a bore-hole, 7 inches diameter, sunk at the bottom of the 62-feet well. The work was undertaken by the Diamond-drill Rock-boring Company. With difficulty, 612 feet were bored through a very hard silurian rock, but no water was obtained. The boring was, however, continued 338 feet deeper, or a total of 950 feet, which—added to the depth of the well—made 1,012 feet in all from the surface. The result was a complete failure, and this bore-hole, which cost nearly £1,000, was abandoned. Then, acting upon the best geological advice, another spot was selected, and a bore-hole 52 feet deep was made. The strata encountered were, however, identically the same, and geologists advised the firm to go no further, as the quest was hopeless. They were considering the advisability of moving their factory elsewhere when they were urged to try John Mullins, the English dowser. Mullins was sent for from Wiltshire. He came over, was told nothing of what had been done, he walked over the premises, about 700 by 300 feet in area, asked no questions, but traversed the ground silently, holding his dowsing-rod. Suddenly, at one spot,

only a few yards from the deep bore hole, the forked twig twisted so violently that it broke in his hands. Here Mullins declared there was an abundant supply of water, which he estimated would be found at 80 or 90 feet below the surface. At two or three other places hard by the rod also twisted as he walked in and out of the sheds. Boring was begun at the spot indicated by Mullins, where the rod broke. It was considered a waste of money, and a local geologist was asked to report progress to an officer of the Irish Geological Survey. His letters, written at the time, I have been allowed to copy, and the result reads like a fairy tale. At a depth of rather less than 90 feet water suddenly rushed up the bore-hole, pumping was begun, and so great was the yield that the bore-hole was enlarged to a well, and from that time (1889) to the present an unfailing supply of excellent water, of from 3,000 to 5,000 gallons an hour, has been obtained from the dowser's well. Mr. Kilroe, of H.M. Geological Survey, has kindly investigated the whole matter for me,[1] and his report shows that Mullins must have struck a line of fault or narrow fissure in the hard 'ordovician rock,' as the water-bearing points he fixed on all lie in a straight line. Through this fissure the water, no doubt, streamed from the adjacent high ground, but there were no surface indications of this fissure, as the rock was covered by 40 feet of boulder clay."

Mr. Stears, who was lately—just before the war—brought into prominence through being engaged in finding Spanish treasure, in Tobermory,

[1] Sir William Barratt, F.R.S., in *Psychical Phenomena.*

has been constantly engaged—for thirty odd years —in the practical work of finding water for mills, farms, and locating gas mains, iron and copper. When he first commenced, his sensations gave him great bodily pain, and now his sensations are not unlike an electrical shock when in the vicinity of water and minerals. According to the sensations he can judge with ability the depth at which water or other substances are to be found.

By dowsing, and to the British Expeditionary Force in the Gallipoli most important, was the finding of water in Suvla Bay, by Sapper S. Kelley, of the 3rd Light Horse Brigade, Australian Imperial Force. Sir Ian Hamilton, in his despatches, referred to " the inertia of the troops " being the cause of failure to carry out effectively orders. The cause of failure was due to the exhaustion brought about by intense heat and lack of water. The Navy could not supply condensed water enough, nor could water-barges bring sufficient supplies. The Royal Engineers did their best to find water, and failed. Sapper Kelley—formerly head of the firm of Kelley & Bassett, civil engineers, Melbourne—reputed to be a diviner, was sent for by the C.O., Brigadier-General Hughes, and, on being asked if he could find water, promptly answered in the affirmative. Next day early he proceeded, holding a piece of bent copper-band—taken from a dead shell—in his hands, and located his first spring within one hundred yards of Divisional Headquarters. On being opened by the engineers, the spring gave a volume of 2,000 gallons of pure cold water per hour. Two other springs were located shortly afterwards,

and by six o'clock that evening every soldier in the Division had his water-bottle filled. Within a week Sapper Kelley had found—and pumps were erected over—thirty-two wells, giving sufficient water to supply 100,000 men with a gallon of good clean cold water daily. Before Sapper Kelley became laid up with nerve strain in London (May, 1916), he was not only congratulated by the authorities, but he found and opened out other wells for the Expeditionary Force in Mudros and Cape Hellas. If ever a man deserved the V.C., Sapper Kelley is the man, who, under shell-fire, found water by the use of his splendid—if much ignored—gift, and saved many of his gallant comrades from disease and death. Mr. Kelley, C.E., is possibly the first gentleman of this profession who has employed this psychic gift, either in His Majesty's Imperial Forces or out of it.

Civil engineers have long recognised the value of the services of "dowsers," but I do not think it has been legally recognised till recently, viz.:—

An interesting decision was given in the Bristol County Court, Tuesday, February 15, 1922, when Edward Parsey, a well known "dowser" in the West of England, was awarded £10 for services given to Mr. Luton, an oil merchant in Charlton.

From the evidence it appears that Parsey had been engaged in July by Luton, when he (Parsey) discovered a supply which had proved excellent. When he sent in his bill for £10, Luton refused to pay, but offered £5 or one hundred gallons of paraffin.

A civil engineer stated that he had often employed Parsey with successful results; that fees up to £25

were paid "dowsers." He always paid £10 himself.

Mrs. Luton, in the absence of her husband, pleaded that the charge was excessive. "Parsey only carried a twig about in his hand," she said. "My husband could have done that himself."

The judge said that Parsey had a reputation for a particular art, and when people went to such a man, they must pay the fee he charged.

Whether the "dowser" carried a twig or a band of copper matters little. The fact is, important water was discovered by the "dowser's" gift. While writing the foregoing, I find from the Press that Bath, the famous city of baths, has had its water supplies greatly increased through the service of a "dowser" or water-diviner.

The south west of England has been more noted for the employment of "dowsers" for the discovery of minerals and water than any other portions of the kingdom. It has been practised in Cornwall and the west for centuries.

So much for the conservatism of the British men of science, with the outstanding exception of Sir William Barrett, that no attempt has been made to investigate the subject or to elucidate "the what" underlying this long exercised psychic faculty.

Space will not permit a longer reference to this faculty and its practical utility.

Space forbids me dealing at greater length with Psychometry in the foregoing relation. The bibliography of divining or dowsing is very extensive, having been in use abroad for over five hundred years, and in this country, especially in Cornwall and the West of England, for many years.

CHAPTER V

PSYCHOMETRICAL PRACTICE

In calling attention to other experiments I have omitted those dealing with the diagnosis of disease—and cerebral exploration—for the simple reason that I do not think that they are so free from difficulties as to be easily and lucidly presented in this form. The following will be found not only of interest to the general reader, but will be helpful to those who may care to practise Psychometry.

It is difficult at times, in actual practice, to distinguish between Psychometry, Clairvoyance, and Thought-transference. The distinction can be easily enough made in thought. The Psychometer, once in full *rapport* with the *aura* of a clue, frequently sees, hears, as well as *feels* and knows, in a supernormal way. Psychometry in manifestation frequently includes the play of the Psychic Faculties, of which the following is a good illustration :—

Mr. Edwin Else, of 13 Hulton Street, Manchester, writing to *The Two Worlds*, published in that city, said :—

"On Good Friday last, Mr. James Smith, formerly residing at 12 Nield Street, Fairfield Street, Manchester, a young man with whom I was personally acquainted, left his home and went ostensibly to take a day's pleasure in the country. Although no reason could be divined by his family for his prolonged absence, day after day passed without his return, or any tidings being heard of him. When

a week had passed away, feeling deeply for the affliction of the family, and having heard much of the powers of Clairvoyance and Psychometry, I determined to try if they could be made available in this case. Having obtained from his family some of his wearing apparel, lately worn, and charged with his magnetism, I carefully folded them up so as to isolate them from contact with other objects, and called on Mr. J. P. Tetlow, in company with a friend, as witness to what might occur. Mr. Tetlow bears the reputation of being a successful Psychometrist. He no sooner came in contact with the things belonging to Mr. Smith than he fell down and personated a man drowning, remaining in an unconscious state for nearly twenty minutes. When he came to himself I told him my object was to find a person who was lost, and he immediately gave an accurate description of Mr. Smith, *together with a number of details of which I had no knowledge, but which I have since proved to be correct.* He then went, to trace Mr. Smith, to Northenden, a place which neither Mr. Tetlow nor I had ever seen. He described him going down a lane which leads to a river and a landing-stage for boats. He gave a close description of the place—since proved to be most accurate—and declared the man was drowned, but the body was hidden, and for the present held in the mud of the river-banks, and would with difficulty be extricated and recovered. Investigation was immediately commenced, and at first proved fruitless, but within fourteen days from the time of my unfortunate friend's disappearance, the body was found floating on the water at the point indicated

by Mr. Tetlow. On the 6th of May, 1889, an inquest was held on the body, as reported in the *Manchester News* of that date. Again all Mr. Tetlow's statements were confirmed as to the cause of death, which the companions who had been with him—the whole party drinking heavily—attributed not to suicide, but to accident. I will not take up space by describing the wonderful accuracy of all Mr. Tetlow's statements—these being made to a total stranger, and with no clue to guide him, *beyond the touch of some of my poor friend's wearing apparel.* I give this statement for truth's sake, and as part of the marvellous in present-day revelations."

Strange as the foregoing may appear it is not more remarkable than the thousand and one incidents with which these researches have made us familiar. In this case the facts are now public property, and are too well authenticated to be disputed. The peculiar phenomenon of "impersonation" manifested by Mr. Tetlow in psychic state I am perfectly familiar with. The impressions made on the sensitives are so powerful and overwhelming that under their influence they sometimes not only act out in pantomime the circumstances, as in this instance, but actually take on "the personal appearance" and the mannerisms "of a departed." In this case the sensitive got his first clue from contact with the clothes; second, from the mental state of Mr. Edwin Else and his friend; but from none of these sources could Mr. Tetlow have gained all the information given. They helped. The actual following, tracing, and the finding of the body were due to the aroused

Psychic Faculty of the sensitive, expressed in Clairvoyance, and the sensitive revealed the possession of knowledge which neither the *aura* of clothes worn by the deceased in his daily life and pursuits, nor the actual knowledge of his friend or any of his relatives could furnish. Admit the possibility of Clairvoyance, as exercised in this case, and so fully and so clearly shown, and you have a correct explanation of what took place. There is a fourth factor probably, but I do not think that it is requisite as an explanation, namely, the actual influence "of a departed"—the discarnate Smith—on the Psychic Faculties of Mr. Tetlow.

The late Mr. Stead, founder and editor of the *Review of Reviews*, some years ago issued a quarterly journal devoted to Psychical Research, and, with the thoroughness which characterised all he did, he turned his attention, among other things, to the investigation of Psychometry. For this purpose he selected Mrs. Coates[1] and Miss Ross.

I propose just now to refer to some of the experiments made with Miss Ross, as that lady was a professional Psychometrist. These were reported in *Borderland* for October, 1895. The article entitled "The Marvels of Psychometry" is exceedingly interesting, but is too long to quote in full, but a summary of these experiments will be of interest. Mr. Stead wrote that lady and asked her if she would be willing to do half a dozen tests, adding, "I propose to select persons who are known to the world at large, so that their correctness can be

[1] Mrs. Coates died on the 16th July, 1918, at 66 years of age. She was not only a devoted mother and wife, but a highly gifted psychic in life.

verified." He then asked for the conditions under which the clues should be sent, and how. As Miss Ross's reply will interest those who may try to practise Psychometry, I give it in full :—

" It would be better not to send more than two at once, each to be wrapped up separately and in a sealed envelope, age and sex to be stated. I prefer handwriting or photographs, as these seem more orthodox, but I leave that to you. It would assist my instincts to know if the subjects were public or private individuals. Of course I do not wish to know who they are, and I ask as a favour that you will allow me a couple or three days. There are times I am not so able to write as at others."

Mr. Stead did not send either handwriting or photographs, for obvious reasons. His object was to test Psychometry. He believed that she had " a gift which enables her to see, as it were, with the mental eye, the characteristics of the person with whom she is brought in contact by touch." The tests were severe enough, and indicate the value of Psychometry.

The two first tests were made in this manner :— Mr. Stead had received two letters from eminent people, one in South Africa and the other in London. The notes being in the handwriting of these persons, he knew that they must have touched the paper in writing them. *From the bottom of the pages, just below the signature of each, he cut a piece of blank paper,* and this paper, which was about a third of an inch broad and about two inches long, Mr. Stead folded up and enclosed in a bit of tissue-

paper, and simply marked it "No 1, Lady." The other, "No. 2, Gentleman." The cuttings were taken, one from a letter written by Mrs. Olive Schreiner, and the other from one received from Mr. Massingham, the editor of the *Daily Chronicle*. These were sent to Miss Ross.

The readings were successful—remarkably so; not merely under the circumstances, but in fact. The delineation of Mrs. Olive Schreiner exhibited a keen analysis. The opening sentence is capital, and an excellent key to the rest. "The mind of this lady is a recondite mystery, evolving the attributes of true womanliness, with such intellectual capacities and comprehension as might well endow a masculine soul." Mr. Stead took exception to one point in Mr. Massingham's character, but when this was submitted to the editor of the *Daily Chronicle* he emphatically said, "It is true."

If the information supplied by Mr. Stead in the first two tests were meagre, it was even less in the next two. These were forwarded without comment, and simply marked "No. 3, Gentleman," and "No. 4, Lady." And Mr. Stead asked for a reply by return of post—a most unreasonable request, in view of the lady's letter of conditions. The readings were returned as requested, with a note from the Psychometrist, saying, "I have hastened to do them to-day, as you wish them by return. I shall be grateful for your verdict."

No. 3 was a bit of blank paper taken from a letter of the late Mr. Rhodes. No. 4 was from a letter by Lady Warwick. The delineations were marvellously correct. In Mr. Rhodes' case the inner

life of the man was touched upon with a keenness of vision truly astonishing. And the reading given to blank piece of paper No. 4 equally demonstrated the reality of Psychometric Intuition.

The late Mrs. Coates had for several years been experimenting in Psychometry in a private way; and several months before the foregoing experiments with Miss Ross, Mr. W. T. Stead, the editor of the *Review of Reviews*, submitted her to a number of severe tests. These were accepted as a matter of personal experience, and although not given in full, are reported here—so far as they contain instructive lessons to others who may test Psychometry or Intuition. The tests were fifteen in number, and included two photographs, several locks of hair, three blank bits of paper, and two bullets. The tests extended over several weeks. Sometimes little time was given, and sometimes, as in the case of one of the bullets, it was an "answer by return of post." Out of fifteen tests, one was a failure, one was unsatisfactory, and one belonged to the order of "not proven." As the failure contains an admirable lesson to experimenters "how not to do it," I will refer to it. One day we received from Mr. Stead a letter containing a battered bullet, with a request for a reading and a reply by return.[1] *Mrs. Coates had never seen a bullet before.* Taking it in her hand, she expressed a strong feeling of repugnance to having anything to do with it. But Mr. Stead was particularly anxious for an early

[1] This was Mr. Stead's impetuous way, yet wholly unsuitable for this phase of research, for the simple reason, no one and certainly no woman, can become so calm and quiescent, at a moment's notice, to experiment successfully in psychometry.—J. C.

reply, as the party to whom the bullet belonged was leaving London. Altogether the time was too short and the conditions unfavourable to obtain a satisfactory result. Mrs. Coates did, however, get *en rapport* with the aura from the bullet marked "No. 1," and proceeded to describe what I took to be a South African scene—the hot sand, the curious buzzing and murmuring sounds in the air, the roar of wild beasts, and so on—and to declare that this bullet was taken out of the body of a lion, whose breast had been penetrated by it. There was more about it taken down at the time, of which Mr. Stead got an outline.

But the whole thing seemed to me to be a bit of wild romancing, so much so that I interfered and ridiculed with cheerful scepticism the whole story. I told her that her imagination was leading her astray, and she had better leave the whole thing alone. My action was very foolish. I had not only destroyed her passive and correctly receptive intuitive state, but, with my positive convictions, sent her on another track altogether. Half an hour later a second trial was made, and another story was evolved more to my liking—having for its background the hot sand and African scenery—a romance about a brave officer who had met his death in Egypt, and something about his sisters, all of which appeared to have been unconsciously evolved somewhere below the threshold of fact, and the bullet was returned with the last report. What was my surprise when I learned the true facts—that that bullet was one with which Mr. Selous, the great explorer and hunter, had killed the largest lion he had ever

shot, and that Mr. Selous had extracted it from the beast himself, and that Mrs. Coates's first intuitions were correct. No wonder Mr. Stead said, after the preceding successful tests, "But, alas for the bullet! That was to be the crowning success; and so it would have been had it been correct." Mrs. Coates had no wish to accuse herself by making excuses for that failure, but she wrote Mr. Stead to the effect that the time which he had placed at her disposal was too short—a reading had to be returned within two hours from the receipt of clue—and she inquired:—"Might I ask what the bullet had been *in contact with* during the 'whole year' you had it? I noticed that the note you had it enclosed in was two years and two months old. The bullet was therefore in contact with this note also, which means something. Mixed influences are certainly at work, and on minute investigation I'm sure you will find that there has been something romantic in close contact with the bullet since it was taken from the lion referred to. I was sick[1] immediately on handling it, and the sickness continued for two days afterwards, which I thought strange, as I was in perfect health. My first impressions were hot, burning sands, and that the bullet was taken from a lion that was killed by it, penetrating the breast, and becoming imbedded in the shoulder-blade," etc. The second reading came apparently on psychometrical lines; at least, Mrs. Coates did not distinguish any difference, and she is still convinced that the second reading was

[1] One of the drawbacks of psychometrical investigations, that of the Psychometer being unpleasantly affected by specimens. This has been pointed out in many ways.—J.C.

connected in some way with the letter in which the bullet had lain for so long. The simplest thing to do is to record that reading—from whatever cause—a failure, which, I am more than ever convinced, was due to my positive interference.

The other experiments can be summarised. The first set of tests were six locks of hair, marked 1, 2, 3, etc. Mr. Stead wrote, March 23rd, 1895 :—"Dear Mr. Coates, I think that your wife's success in the delineations is marvellous." Other tests were sent, consisting of five separate envelopes, including a "photograph of a man, unmarried," "Lock of hair, lady, unmarried." These readings gave satisfaction. That of the photograph was peculiar, and Mrs. Coates called attention to the fact. (There were no attempts at physiognomic deductions.) She put the "blurred reading" down to mixed influences. The reply came, April 1st, 1895 :—"You will be interested in knowing that the delineations of characters have so far been very good, although Mrs. Coates says that there have been so many people handling the photograph. It will bear many other influences than his own." Other tests were sent. Reply, April 10th, 1895 :—"I thank you very much indeed for your letter, and for the psychometric readings which you have sent me. So far as I can judge, that of the married man is remarkably accurate. The young lady I do not know sufficiently to speak in detail, but you have hit off her most salient characteristics, which are a passion for the stage and a tragic nature.

"It is a great pity we did not get your first impression about the bullet, which, I should say,

was pretty nearly correct. I have written to the person whose letter the bullet was wrapped in, asking him if he knows anything about any such romance. The bullet, and the letter in which it was folded, lay in my desk ever since the letter was written.—I am, etc.—W. T. STEAD."

As to the bullet, nothing more need be said, save that it was a good bit of Psychometry spoiled, and that experimenters should be very careful not to interfere with the impressions of the sensitives whose words they are recording.

Mr. W. T. Stead, with that straightforwardness and sincerity of purpose which characterised all that he did, wrote, 10th Sept., 1895 :—

"Dear Mr. Coates,—I think you are right in thinking I dealt rather hard with Mrs. Coates, and I sincerely hope this will not be allowed to interfere with her success in half a dozen test cases which I will send her. I will send no more bullets. I am afraid that I cannot always get hair. The most interesting persons won't give you their hair.—I am, etc.—W. T. STEAD."

I have no record of these tests, but believe that they were all right. We were both indebted to Mr. Stead for the help he had given us in the investigation of Psychometry by these tests.

I had been investigating, off and on, for several years, on the lines laid down by Professor J. R. Buchanan, M.D. Denton's experiments I avoided, for many reasons. There was little time which could be devoted to them; then there was the difficulty in getting specimens; and I also recognised

my own inability to test the accuracy or otherwise of such readings. I am not a geologist, whatever else I may be. In getting these tests from Mr. Stead and from other sources, I wanted to eliminate the factor of Thought-transference, and in this I was admirably seconded by Mr. Stead's severe tests. Prior to these I had about a thousand clues, mostly locks of hair, sent to me through the agency of a magazine in London ; and these, with an amount of material which drifted northward from clients in various parts of the world, demonstrated beyond the shadow of a doubt the reality of Psychometric Faculty in human beings.

It is not always necessary to have a *clue*, that is, something actually belonging to the person of whom a reading is to be given, so long as the Psychometer's attention can be specially directed to them. Dr. Buchanan, dealing with " the later developments of Psychometry," was of the opinion that the object the Psychometers held or touched was not a something which gave off a subtle emanation, perceptible only to them, and from which the sensitive gave readings. The clue might only be an index, simply leading the mind of the Psychometer to the object or to the person to be read. He says :—

" Acting upon this view, I wrote the name of a friend and placed it in the hands of a good Psychometer, who had no difficulty, notwithstanding her doubts of so novel a proceeding, in giving as good a description of the character of Dr. N. as if she had made the description from an autograph.

" After that experiment, my operations were greatly facilitated and extended. No picture, autograph,

or relic being needed, I was accustomed to extend my inquiries to ancient and modern historical characters, public men, and any person in whose character I was interested, as well as localities I wished to have described. As the subject for psychometric experiments need not be the person, nor anything which has emanated from him, but simply an expression of his existence—a word or an index to direct the mind—it does not appear that psychometric exploration is hindered by distance and disconnection, and I could not affirm that even contact of the fingers with the index or starting-point of the exploration is necessary to those who are highly endowed."

The Doctor then describes three experiments made in this way.

He wrote the names of three candidates for the American Presidency on three small pieces of brown paper, and laid them face downwards on the top of a book, and requested Mrs. Buchanan to give a reading from them. She did so, and gave impressions readily, also their prospects for the office of President. Dr. Buchanan was pleased with the result, *but critical reflection leads to the conclusion that in such experiments the factor of Thought-transference was not duly allowed for.* Indeed, so much so, that in these and in similar experiments the worthy Doctor fell into serious error as to matters of fact, although the prognostications in some instances were remarkably apt, and the subsequent occurrences fitted into them. All these experiments proved Thought-transference rather than Psychometry; and while they indicated that Mrs.

Buchanan was a remarkable sensitive, they suggested, as indeed I have proved by actual experiment, that a psychometrical sensitive may also be a good subject for Thought-transference experimentation. As I have said elsewhere, Psychometry, Clairvoyance and Thought-transference are merely verbal expressions for the difference in thought as to the order and manner of the play of Psychic Faculty. That is to say, while they can be distinctly differentiated in thought, they are often interblended in manifestation. In the foregoing we have, practically, experiments in Thought-transference sufficiently clear not to be confounded with either Psychometry or Clairvoyance. The language was that of Mrs Buchanan, but the ideas—consciously or otherwise —were those of the Doctor.

In our own experience, Mrs. Coates (Plate II.) prefers to hold the clue in her hand. If it be a lock of hair, or a blank piece of paper, or other similar object, she likes to hold it in her left hand and wait for impressions, which she seems to get from her closed hand. These impressions she writes down, there and then, with her right hand. Mrs. Coates declares that she experiences a peculiar sensation rising up the left arm, which is responded to by the right arm, and—except that she is conscious of the nature of the description—the reading is written after the fashion of automatic writing.

For a brief space I will go back to our experimenting prior to Mr. Stead's tests. William Tarver, Esq., editor of the *Housewife Magazine*, Christian Million Co., London, with which I had been associated at this time for about ten years, arranged

Mrs. James Coates

Photograph by J. Adamson & Son]

Plate II. [*To face p.* 88

with us, by the co-operation of the magazine, in supplying clues to test Psychometry. My object was to get these from persons of whom we knew nothing, and reduce the factor of Thought-transference, if not eliminate it altogether. There were hundreds of unsolicited testimonials as surprise followed surprise ; but as I have no patent remedies to put on the market, I will only introduce a few of these testimonials to show how the " New Feature," as it was called in the magazine, took with the public.

One lady, a Mrs. R. in East Dulwich, had possibly ninety to a hundred readings during the latter half of the period, from clues supplied by her family and numerous friends and their connections. She sent these, according to the *Housewife* conditions, under a *nom de plume*, with the simple addition of " age, and whether married or single." She sent a lock of hair, in the usual way, asking for a reading. It was sent. This was her reply :—

" The N——,
" East Dulwich, April 18, 1894.

" Dear Madame.—Allow me to render you my best thanks for your marvellously correct delineation of my little darling's character, by means of a lock of hair. I sincerely wish you had been present to witness the surprise of my circle when I read it to them ! And a thousand thanks also for the care which you took of that precious lock of hair, the only thing left to me from one that was so good, so true, and so pure ! Too good, in fact, to live ; and though still grieving for her, I can but admit that she was more fit a flower to grow in the ' Master's Garden ' than here below."

Had this testimony stood alone, it might be discounted "as from a mother charmed with an array of sweet words about her departed little one." But it does not stand alone. The reading, which gave such satisfaction to the mother and friends, pointed out, among other things, that the child was dead, was deduced from a lock of hair, marked merely with the age and sex, and there was no intimation given that the little girl had "passed over."

This lady began to do missionary work for us —on her own account—and sent in batches of clues every month, and got her friends to do the same. A few indications of how this worked may be of interest.

"East Dulwich, 1894.

"Dear Mrs. Coates,—Once more you find me in the ranks of those who thank you for your delineations in this month's *Housewife*. To say they were correct is saying very little. Had you lived in our circle and studied our characteristics for years you could not have given a more perfectly accurate opinion of them. They are true to the smallest item. The magazine was passed to friends who knew us well, but were not allowed to see the head-lines, and they told us which was meant for each individual . . ."

"East Dulwich, 1894.

"Dear Mrs. Coates,—The delineations are perfect. Never yet during these eight years that I have sent for delineations, or caused such to be sent, have I found the delineations more correct in each and

every item than those given from locks of hair. I have sent those of ' Kitty,' ' Grace,' and ' Florrie ' to their parents, and they too own and are surprised at the truth of every sentence. I shall have probably another half-dozen for your art this month. The reading of J. T. C.'s, Mrs. Coates, is simply astounding. I read the same without mentioning the initials to my family, and the big ones cried at once, ' It is papa ! ' "

" Liverpool, July 16, 1894.

" My dear Mrs. Coates,—I do wish you lived nearer my home, so that you could see for yourself the delight and surprise your readings give us all. I would like to have a long talk with you, and hope to do so when I visit Scotland. I enclose you a pen, which belongs to a gentleman, and a lock of hair —lady, unmarried."

" Leeds, August 5, 1895.

" Mrs. Coates,—Dear Madam, my husband and I were delighted with the delineation sent with lock of hair marked ' Primrose.' I enclose you another lock marked ' Mabel.' In fact, we are all delighted with the delineations you have done for our family. We cannot speak too highly of them."

" Halifax, Yorkshire.

" Dear Mrs. Coates,—I was more than satisfied with your faithful delineations of my husband and my daughter's characteristics. It was really astonishing ; and herein please find enclosed a lock of hair of another daughter of mine, which no doubt you will examine as usual. Dear Madam,

I do not know whether you are endowed with the inestimable gift of discerning the ramifications of disease in the human system through the same means as you are able to read character. If you are, I should very much like you to try your gift on ——. She has great confidence in your probity and ability. Please send word if anything can be done.—I remain, for her and the family, yours most faithfully, "T. M."

The diagnosis surprised her correspondent, *who at least recognised her own symptoms*, and whose sufferings were reduced and cure announced in due course as the result of following some practical self-help advice. On the whole, the correspondence was both interesting and instructive.

As to the manner in which these clues were sent in to the London office, and the nature of the communications, the following will serve as an illustration :—

"Sinclair Gardens, W. Kensington,
"London, W., August 16, 1906.

"Dear Madam,—I shall feel obliged if you will send me delineations of character from the three enclosed locks of hair. I may mention, many of my friends have sent to you for character sketches, and the results have been very satisfactory. The names are as follows :—Nelly, age 43, spinster. Daisy, age 19, spinster. Kitty, age 18, spinster.—Yours very truly, "E. M. L."

In the majority of cases, locks of hair and other clues were gathered from friends and others to whom the "New Feature" in the *Housewife* was presented,

so that the handwriting of the sender had nothing to do with the delineations sent out. It would be an easy matter to give hundreds of instances like those above, in which accurate readings were given, and neither the editor, Mrs. Coates, nor myself had the faintest idea of the person or persons to whom the clues belonged. After working for three years on these lines, conviction was soon forced home, not only of the reality of the Psychometric Faculty, but also that it could be exercised without the suspicion of Thought-transference. By the foregoing methods we did our best to eliminate it. Of course it is not an easy matter to get rid of this suspicion or suggestion of Thought-transference. *But the determined effort of trying to influence a Psychometer by Thought-transference is not so facile as one would think, by those who fly to that explanation on all occasions.*

While from 1886 till 1896 I was more or less engaged in Scotland with Mrs. Coates, there were not a few experimenting on their own account throughout the country. I naturally exclude those who went into the matter from other than a purely scientific desire to ascertain the facts or the possibilities of our psychic nature. Professor Barrett—now Sir William—had already arrested some attention by the reports on "Thought-reading," which were issued by his committee in the *Journal* of the S.P.R., and also reported broadcast in the daily press at the time. Mr. Frederic Thurstan, M.A.—now well known in Psychical Research circles as a man of culture, a writer, and speaker—commenced a series of experiments at Hertford Lodge,

Battersea, in 1895, which have been carried on with more or less success, not only there, but in various other meetings, until recently, for the culture of psychic gifts.

Mr. Thurstan desired to bring together the scattered amateur psychic talent of London and the suburbs, to see whether, by a series of regular meetings, for practice, they could not test and develop their gifts and discover among them the best methods of psychic education. And to start, this gentleman invited, through the public journals, attendance at his rooms, devoting different meetings for the culture of the various branches of the subject. The response was very gratifying, and the Delphic Circle was formed. After weeding out, or the dropping out, of the indifferent or the merely curious, he succeeded in getting an average attendance—at first—of a dozen or so ladies and gentlemen, who had leisure to attend in the afternoons or evenings. It was found that those who came in the afternoons got better results than those who attended in the evenings. And the suggestion arising from this is, that a hard day's work—commercial, literary, and what not—bringing about a more or less exhausted physical state, was not conducive to the exercise of the Psychic Faculties. That, in passing, is worth bearing in mind.

After a year's trial, Mr. Thurstan gave in a public lecture before the London Spiritual Alliance, on Friday, November 6th, 1896, a report on their first year's experiences and proceedings. The lecture was reported in *Light* of November of that year. These researches were not confined to Psychometry,

Visualisation, Concentration, Passivity: Thought-transference, Mind-reading (akin to Telepathy), the transference of images, pictures, and words by Thought-transference, Clairvoyance, Crystal-gazing, and Automatic Writing, etc., were also features in the investigations. Out of some seventy meetings, twenty-seven were given that session to Psychometry.

The year's work proved very satisfactory, making it so clear that the existence of Psychic Faculty could be demonstrated that this courageous and patient investigator went on with the interesting work for four years longer, during which time many excellent Sensitives were developed. Having carefully felt his way, he, in 1900, turned these gatherings into lecture classes, the members meeting for instruction, and to learn how to practise and develop in their own homes every kind of subjective and active psychic reception and projection. In this way larger numbers were instructed, and the majority found more time and facility for practising at home. Latterly, and till recently, this work has been carried on in the rooms of the London Spiritualist Alliance, but were discontinued owing to Mr. Thurstan having removed some years ago to Old Windsor.

These circles were neither formal nor stiff—they met more like a family party; the members were musical, or lovers of art, or had tastes more or less common to them all; they enjoyed each other's society, and interested themselves in matters of—PSYCHIC—interest, which they were studying with the aid of each other's gifts, and under the direction of a teacher capable of guiding them. There is no

reason why similar reunions should not be established throughout the country. They would be much more healthy and interesting than insipid "afternoon teas," and other sickly, gossipy time-killers.

Of the Psychics developed at these reunions, I may mention one or two who have come prominently before the public during the last few years, viz. :—Mrs. Thompson, who for two years gave her services—weekly and freely—to the late Mr. Frederic Myers, and brought conviction to him in several wonderful cases of clairvoyance and trance which undoubtedly proved Telepathy from "a departed." Then there are Mr. Alfred Vout Peters, who is now a well-known Clairvoyant and Psychometrist, as well known all over the Continent as at home ; and Mrs. Laura I. Finch, who, for a time, was the editress of *The Annals of Psychical Science*, and who placed her psychic talent of Automatic Writing at the service of Professor Richet for his experiments. So much for independent research and the results. Many interesting, curious, and astonishing cases could be given, but space will not admit.

After the first edition of this work had been submitted to publishers, in the winter of 1904, I commenced a new set of experiments, which I demonstrated through the agency of an advertisement in the pages of *The New Thought* magazine, London. This brought me a fresh batch of applications from all parts of the world—Australia, New Zealand, South Africa, India, the West Indies, and the Continent—while also a number of applications were received

from home. Out of three hundred or so readings, the majority of which were psychometric, only three proved what I call failures ; the rest were as remarkable as the best done for Mr. Stead. There were testimonials in abundance ; but as similar testimonies have already occupied too much space, I merely mention the fact. I commenced experiments as far back as 1875, and have also both seen and heard enough to convince me that Buchanan and Denton struck a rich psychic vein in human nature by their psychometrical experiments. *But had it not been for my knowledge at first hand,* these pages would never have seen the light.

Mr. Thurstan, as an experimenter of wide experience, expressed the opinion lately that it has always seemed to him that neither Buchanan nor Denton proved the theory of Psychometry ; that the object or clue itself "holds the record," so to speak, and the Psychometer has a special sense of reading or responding to that record. This may be the true explanation, he admitted, but he did not think the old writers proved it conclusively. He thinks that there are other explanations of the phenomena : such as, for example, that of Telepathy from some brain, present or absent ; or by the inspiration of the knowledge by some invisible spirit-occupant of the Psychometer's subconsciousness ; or by the excited or elated or concentrated subconscious attention getting into a metaphysical state where time and place cease to exist as such. This is the theory also put forward by Carl Du Prel and C. C. Massey. It was always Mr. Thurstan's hope to discover in the successful experiments

of his various pupils which of these theories is the true one, or whether more than one explanation is required—the results being sometimes from one method and sometimes from another of the soul's intuitions. Indeed he added, "I cannot say that I have yet been convinced that any one theory explains all the good results." So long as we get good results, which go to prove the possession of Psychic Faculty, all theories may readily stand on one side. I am of the opinion that both Buchanan and Denton established their case that the clue holds the record and that the Psychometer *senses* the same, according to capacity, and this, at the same time, acts as a point for psychic concentration.

I have noticed when Mrs. Coates obtained locks of hair and other articles which had not passed through a variety of hands—were received direct by post—that the readings were more facile than in other instances.

There are two things which correspondents should avoid, as a rule, in their approach to a Psychometer :—

(*a*) Offer no opinions and make no suggestions, and do little else than place themselves in communication. Brevity in their case is the soul of wisdom—perhaps wit.

(*b*) In all cases do all that is possible to keep the *clue* free from other influences.

COMPREHENSIVE READING

Giving definite details by the late Mrs. James Coates.

Readings from *mixed* influences are not without

their endorsement of psychometric faculty. Among many curious articles for reading was a brown-paper package left by Mr. John Auld,[1] who wished to have a test reading whenever Mrs. Coates was at liberty. She was not at liberty then, but the following was written in due course and sent on to him :—

" The foundation of this interesting little table-cover was originally ' an old man's handkerchief.' It was intended to preserve it as a remembrancer of an old and valued friend of the family to which your wife belonged. The lady who taught your wife the crazy-work did a good bit of it herself, your wife doing the rest. She fully intended after marriage to finish this work properly, but so many things intervened in her short married life that the desire to do so passed away. At any rate it was put off till a more convenient season, which never arrived for her. To go more fully into details, I am impelled to say that three persons have helped to sew the silk-work over the original pattern on the handkerchief.

" The first was a tall, prepossessing lady, agreeable in manner, orderly and precise ; artistic and poetical ; ambitious and anxious to excel in all her undertakings.

" The other lady was more careless, fond of praise, yet slovenly in habits and surroundings. In fact she was more of a mischief-maker than anything else. Her time was mostly taken up assuming to be a sincere friend, and doing a deal

[1] A managing director of an engineering firm in Glasgow. A noted inventor and engineer.—J. C.

of mischief behind the scenes. She was no true friend of your wife's. She got a good deal of her confidence. The third lady was your wife. She leaves a decided influence upon the work, but not so marked artistically as the first lady who taught her this work. At the time she did this work she was very buoyant and sprightly, and did not care to bestow too much time on anything sedentary. But having a great love of the beautiful in nature and art, her taste for colour, form, and arrangement was very great; when she really settled down to do anything in that way, she was very neat-handed, and liked to do and to see things done properly. In her quieter moods she was calm, reflective, and far-seeing. Her impulsiveness made her very much misunderstood by all, even by yourself. Many bitter moments she had in consequence, which she kept to herself, being very sensitive. These inner sorrows injured her proud spirit considerably, and reacted on her bodily states, injuring herself and her offspring—unconsciously. Your wife was tall and physically strong. She was also full-blooded, and liable to inflammations and fevers, and in certain conditions anything vexing her would cause the humours of the body to become unhealthy and a fit subject for blood-poisoning. In health, a warm-hearted, loving, and devoted woman, conjugal, and very fond of children. Would count nothing a sacrifice for those she loved. She noticed at a glance any indifference toward herself. When speaking, did not mince matters, and would be straightforward in expressing herself whenever she thought that

justice compelled it. I may say your wife was very musical, and dearly loved harmony in everything and everybody. Discord always brought out a passionate indignation, but not for long. She was very forgiving, but could not easily forget. I may also say that the influence from this conveys to me a truth of which you have never been aware. It (the work on the table-cover) was commenced before she ever thought of being your wife. The foundation (the handkerchief) belonged to the gentleman she meant at first to marry, and he was very fond of her. He died, and so it ended. Her father meant her to marry a young man of his choice, and she would have done so had you not come upon the scene. She at once recognised her love for you, as she at all times knew her own mind. . . . The foregoing is all I seem to be able to get from this."

Some days after Mr. Auld received the foregoing report, he called and said that one of the statements was of a nature he had no means of checking. It might be true. He did not know that it was untrue. As for the rest, the descriptions of the three ladies were correct—indeed, true likenesses. There were also some things which he had since learned from his own family, pointing to the probable correctness of the statement that all three had something to do with the work on this article. As to mixed influences, it had been in his wife's possession at home, and was for years in the household of those with whom he lived, and had lain on a small card-table in the drawing-room. It had been brought to their new home

by his wife, and had, as suggested, never been completed.

There are one or two reflections to make on the above. Mrs. Coates first saw the article when the parcel was opened. As impressed, she wrote down the statement, with all its improbabilities, " just as it came," although she did not know, and could not know by the ordinary channels of sense, to whom it belonged, etc. The facts remain, however, that after a lapse of nearly eighteen years, during which this article had been handled by many, the salient traits of character and the appearance of the three persons who had most to do with it in the past were revived and pointed out. Mrs. Coates agreed with Mr. Thurstan, and believed that she was influenced by an " invisible spirit-occupant of her subconsciousness." As in the case recorded of Mr. Tetlow on page 76, her knowledge might have been inspired by the Spirit most interested. Indeed, that has been claimed.

While it is desirable to get clues as free from mixed influences as possible, I am still of opinion that the results depend as much on the liberation of Psychic Faculty in the sensitive as in the articles sent.

The Psychometer is one gifted with Psychic Faculty, and is, *at times*, *intuitive* in a more than usual degree. The intuitive faculty exhibited by the sensitive is complex, by which one *feels*, *sees*, *hears*, and *knows*, or is impressed with knowledge concerning persons, things, events, present, past, or to come—generally in the near future—in a supernormal way.

The Psychometer is liable to be impressed with the Thoughts of other persons, not exactly as in Thought-transference experimentation, due to what I would call, for want of a better way of expressing it, the emotions of Thought. The Psychometer is sometimes conscious of the source of these emotions—can tell from whence or from whom they come. At other times they appear to be conscious only of impressions which seem to reach them from the "Thought-atmosphere," by which all are surrounded and which takes more the form of an inspiration of ideas than an "awareness of personal influence."

These sensitives become "aware" of events which have taken place, or are taking place, or are about to take place, concerning which they can have no possible knowledge through the play of ordinary faculty—certainly not through the avenues of the recognised senses. That such persons are percipients, "Psychics," and may be susceptible to Telepathy from the so-called dead as well as the living, is not an improbable or indeed an unreasonable surmise, but that—as some claim—ALL these extra-intuitive impressions come from discarnate souls, appear to me to be absurd on the face of it. There is no need for a far-fetched theory to correctly understand Psychometry, although many earnest men and women find it easier of credence, than to believe that all the results are due to the play of Psychic Faculty in the individual.

The Psychometer is sensitive to the aura of things in amulets, rooms, houses, etc., from which depressions, exaltations, and visions may arise; also strange noises, and voices which may be vibrant

to the subjective sense of hearing. The Psychometer is sensitive to the thoughts of the living and the dead whose auras impinge his own. By Psychic Faculty the sensitive is often placed in touch with the Invisible, with its stores of knowledge, which, however stimulating to future life and action, cannot well be given expression to, although much is exhibited in inventions, inspirations, in literature, science, and art.

Human nature is an open book. Psychometry discovers the latent powers, and encourages their development on right lines, and has often exposed that which was concealed. How often have persons gone from the presence of a Psychometer abashed or perhaps defiant, into whose presence they had entered but a short time before. The good or ill, or both, in all is impinged on the aura emanating from each, and the character is unravelled as the sensitive comes in contact with that aura or magnetism. Who has not felt this guiding and warning influence, which they could not trace to the intellectual exercise of judgment on their part?

Psychometrical sensitiveness is a priceless possession when properly exercised and understood. But where not understood, this sensitiveness becomes a great burden and has been instrumental, through ignorance, in unbalancing a few persons, when exposed to the morbific influence of auras of crimes of violence, and all their associated demoralising undercurrents.

All persons have not the faculty to the same extent. The true Psychometer, like the musician, poet, etc., is born, not made. He or she has innate

faculties which express themselves on the lines of their truest gratification. The musician and the poet assiduously exercise and practise their gifts. So should the Psychometer. I would suggest to those who have reason to believe that they have Psychic Faculties, or something of psychometrical sensitiveness to take on impressions, *to exercise them seriously, regularly, and with judgment.* There must be no running away with the emotions. There must be no elevating of Psychic Faculty to a seat of infallibility. Psychometry can be developed. A few hints, in addition to those given in the present chapter, will be given in the next.

CHAPTER VI

PSYCHOMETRICAL PRACTICE—*continued*

In the chapter dealing with "Invisible Forces," I have shown that there is an aura which proceeds from all things. In man this is called *nervaura*, as that best represents its character on the physical side. This invariably partakes of the character and is impregnated with the history of its source. I think that this has been pretty well demonstrated by the variety of cases already given. In this chapter a few more will be given as aids in practice for the learner, with suggestion, where possible, on procedure.

One of the factors by which the presence of *nervaura* may be detected as emanating from the surface of the body is caloric (or heat), which sensation may be readily felt by the hand held a inch or so from the body of the person examined. The hand of the Psychometer will be sensitive not only to the heat, but also to the character of the emanation, and the Psychometer will be impressed either by its healthy or its morbific nature. Some persons are sufficiently sensitive to be affected by the character of the aura when twelve feet from the patient, without being sensible of its temperature—a fact which might be readily illustrated in the history of contagious and infectious diseases. As one ripens in sensitiveness and experience, the Psychometer will not only be impressed by the heat, the healthfulness or otherwise, but by the

psychical characteristics of the person from whom the aura radiates. This aura produces various effects; the purely physical—such as affect a thermometer; pathological—as in infectious diseases; social, attracting or repelling, as in the influence of personal magnetism; and in the deeper psychological traits of innate worth or the want of it, which can be detected by the impressions which it makes or arouses in the Psychometer's mind. This is not all; wherever these emanations have penetrated they have left their impress—undetected and invisible to ordinary sense perception—which are *read, seen, felt,* through Psychic Faculties.

If instead of the examination of a patient by a physician, as in the diagnosis of disease, some article of dress, ring, lock of hair, etc., which had been in contact with the patient was psychometrically examined, while no thermal test was possible, not only the disease, but the mental and psychical state of that person would also be clearly diagnosed. This important fact has been abundantly proved by experiment, and is of obvious benefit, especially to patients at a distance, who could then be well advised and even thoroughly treated through the agency of the post, or "by mail," as they say in the States. Equally effective readings have, as I have shown, been obtained from many objects: a relic, perhaps, which had been the treasured possession of someone departed. We have had such experience, and from such objects as a watch, a locket, and a book-mark, which were from time to time left with Mrs. Coates for a reading, some very interesting information was gleaned, and these psychic histories

were in a great measure verified afterwards. There is nothing like psychometric experimentation to bring clearly home the fact that the auras of persons, objects, etc., also retain their histories.

This can be demonstrated in the following order of experiments :—

(*a*) In the diagnosis of disease, either from contact or proximity to the patient, and from the auras of articles obtained from the patient.

(*b*) In benefits conferred on patients by the healthy *nervaura*—generally called "Magnetism" —conveyed to them with intent or by mere presence, from healthy persons, whether friends, nurses, doctors, healers, etc.

(*c*) In testing the influence—healthful or otherwise —of one person on another, such as in cerebral exploration ; in operating on different parts of the body ; and in healing, as in "the laying on of hands."

(*d*) In experiments with articles, substances, etc., with which human beings have had contact in the past—relics, amulets, etc. ; also the relation of these substances to hauntings and to Psychical Research, phenomena generally.

These four classes, (*a*) to (*d*), will be beyond the range of the beginner's first attempts, and may be safely left over till he is convinced that—

(*e*) The character can be discerned, and the surroundings of the person *sensed* (in their absence) from some article, such as a lock of hair, ring, letters, etc.

(*f*) And also, the character and the personality of the departed—and, maybe, their deferred thoughts—can be described from an old garment,

lock of hair, or other article or relic which once was theirs.

For practical and personal experimentation, (*e*) and (*f*) fall within the range of immediate investigation and demonstration, and should be the first attempted by the novice. Many very highly endowed Psychometers commenced to practise in this way.

The nature and the character of the emanations, etc., will vary according to the mental and the physiological state of the person from whom they proceed. This is in perfect harmony with all that science has gleaned of emanations, inorganic and organic, and of the more subtle forces—odylic, magnetic, N-rays, etc.

In psychometrical research we have discovered that the character and the influence of the aura varies, not only with the state of the individual, but according to the portion of the body from which it emanates. This can be demonstrated by more advanced experimentation in cerebral research, which, however, can only be entered upon by qualified and experienced Psychometers. This can be proved in a twofold manner :—

First, from experiments on the head, every portion of which (the sensitive will recognise) possesses its own distinct aura of emotion, morals, impulse, and intelligence.

Second, by the various sensations experienced by the person operated upon, who, according to sensitiveness, will feel distinct sensations as the experimenter passes from one region of the head to another.

Should the experimenter be a person of great vitality and natural healing power, he will be able to induce many remarkable cures by the imposition of the hands on the head of the patient, when aided by an intelligent appreciation of the influence which may be exerted in this manner.

THE ATTITUDE OF MIND TO RECEIVE IMPRESSIONS

I wish to state, for the benefit of those who desire to practise Psychometry, that the states of mental and psychic sensitiveness and of physical activity in the individual are opposed to one another. The passivity necessary to *perceive* the influence, or get into *rapport* with the different auras from persons or from articles, is not possessed in a state of physical activity. To perceive the pictures, and to correctly gauge the impressions arising from the auras aforementioned—particularly traces of the same which may be left in rooms, furniture, trinkets, or articles of apparel—one needs to be in an impressionable state, such as is generally co-ordinate with the non-activity, or nearly so, of the physical senses, as experienced in trance, hypnosis, the last stage of drowning, on the borderland of sleep, in dreams, and in that quiescence of all physical activity preceeding or co-ordinate with the majority of all Telepathic experiences. When alert and using our muscles, we not only diminish our sensitiveness, but we act on others instead of being acted upon. A quiet, relaxed muscular position, such as one takes sitting at ease in a chair in a warm, comfortable

room, is favourable to that passivity, and also to that mental activity necessary to psychometrise.

The psychometrical process is one of passive perception in an amiable and receptive state of mind. Those who would psychometrise should always bear this in mind, not forgetting that it is possible for one to be very successful in Psychometry at one period and have the most erroneous ideas and impressions at another. In the first instance they receive their impressions when in a proper, tranquil, and passive state of mind, while in the last instance the mind was not in a receptive state, but quite the reverse; possibly all their own feelings were aroused and active. *Active, energetic, talkative people are seldom good, intuitive judges of character.* The average child of three to five years of age is capable of forming more correct estimates of character than they. To psychometrise, one should be free from all strong emotions, and, what is a *sine qua non*, empty of self.

One requires not only to be sensitive, but also to be *at the time* in a proper receptive or passive state to receive correct impressions. In experimenting—say, in holding a letter, lock of hair, or other article from which certain impressions (generally faint at first) are received—it would be injudicious to commence either reasoning or permitting one's self to become excited about the impressions, visions, and what not, which might happen with a novice; there can be only one end to such experiments—failure. The passive state would cease, and instead of being clear and distinct mental or psychic images the impressions would become faint, blurred nothings.

In the passive state, the mind is like a placid lake on a summer afternoon, when sky and cloud and surrounding scenery are correctly reflected, and the bottom of the lake itself is clearly visible: the touch of an oar, or the falling of a fly cunningly cast on the surface by a disciple of Izaak Walton—a small pebble from a boy's hand, or aught else producing the slightest ripple on the surface—obliterates all the pictures which charmed the eye but a moment before. In a similar manner, self-conceit, excitement, haste, and even anxiety destroy the necessary placidity—sensitive impressionability—of the mind to receive and to note one's psychic feelings and visions, etc., and to correctly register such impressions.

"If this is so," it may be asked, "how is it possible to receive or to have correct impressions, when there are so few persons free from some of the defects referred to?"

Apart from the necessary sensitiveness, *which is always innate,* the rest is a matter of training. Just as one trains for music or shorthand, and finally plays or writes without effort—or, at least, without appreciable conscious effort—so one must train for Psychometry.

Passivity and receptivity can be cultivated without loss of individuality, or the subordination of a single faculty of judgment or of volition. *Passivity is best attained by posture, muscular relaxation—as when sitting or reclining at ease—conjoined with a quiet mental alertness to note all impressions.*

Correct impressions will come all in good time. Success begets success; one fairly satisfactory

experiment prepares the way for another. Practice brings into play the inner or Psychic Faculties; liberates one, for the time being, from the dominance of the ordinary senses, from the hurly-burly of active life, with all its action and strenuous conscious endeavour, and lets calm INTUITION—which is the psychometric faculty—have free course. In this, as in all things else, so far as human judgment and endeavour go, PRACTICE MAKES PERFECT.

The ability of each person to experiment will, of course, vary. We may take for granted that improvement will come with practice. Some Psychometers will succeed in one class of experiment who fail in those requiring not only a keener sensitiveness, a longer training, but special intellectual fitness. Then, for ordinary differences due allowances must be made. One sensitive will give one description, a second another, and so on; and although these impressions appear to be different, they will be correct views, as it were, from different aspects. Thus, in character-reading, one psychic will accurately gauge a man's public career, which will accord with all the main and known facts of that life; another Psychometer, from the very same specimen, will present a keen analysis of the mental faculties, endowments, motives, ambitions, and failures, and the inner life of the individual. Both readings will be very different, and yet very true. But only those who know something of the man's public career can testify to the accuracy of the first, and only his most intimate friends and relatives to the correctness of the latter. Such differing readings, by different Psychometers, may at first

sight perplex, and even present difficulties, but in the end will assuredly convince and sustain those engaging in this extremely fascinating, and at the same time all-important and far-reaching subject.

Valuable as Intuition is, it is always well to bring it to the bar of judgment before acting upon it. Many claims have been made in the name of Psychometry which never would have been made had this course—a wise and thoughtful one—been acted upon. The great thing is to begin at the beginning, and then proceed cautiously. By and by the right conditions and the right deductions will come naturally enough. Let the beginner keep in mind that *the psychometrical process is one of passive perception while in an amiable and receptive state of mind.*

Each Psychometer, from the commencement of practice, will find out in due time the class of experiments—medical diagnosis, healing or psychical investigations, character-reading, etc.—one or all of them—for which best suited. Some will excel in one direction and some in others. In any case a start should be made, and for this beginning two methods are recommended. The first is to experiment with a Psychometer ; the second is to experiment with one's self. In either case conviction of the facts may come home to one. But without this foundation of personal experience, all else may appear leather and prunella.

TO EXPERIMENT WITH A PSYCHOMETER

Send to or give to him or her a keepsake from a friend, an autograph from a letter, *or a piece of*

blank paper cut or torn from just under the signature of a letter. A little later that is, when assured that the sensitive has given evidence of the possession of psychic gifts, the articles selected may be covered with tissue-paper and concealed from observation, so that whatever the estimate of character given, it will not be attributed to the specimen, to the handwriting, or to any other signs. If in the latter the Psychometer does not know the character of the writer of an autograph, or who has used the blank bit of paper submitted so much the better. All the possibilities of Telepathy are then eliminated from the experiment. When the Psychometer's report is given, it should be submitted, with due and courteous precautions, to the person whose character has thus been surveyed, and perhaps laid before one or two friends, to elicit opinions as to the soundness or otherwise of the reading. There may have been failure, or partial or complete success, in the delineation. Perhaps some strong outlying feature in character has been pointed out, or it may be that only certain, but unexpected, subtile traits are described ; or, again, a good summary of the entire character may be given. From an experiment like this a good beginning is made, because it is both satisfactory and convincing.

Personal Experimentation.—The mode of procedure is simple enough ; but success may not follow first attempts, in which case it must not be concluded that such lack of success means failure. So far from being so, the apparent or even real failure should be a spur to endeavour to " Try, try, try again." Dr. Buchanan once handed a lady a

letter—the writing of which was concealed—and asked her for an impression. She held it for a short time, and resigned it with a sigh, saying that it was useless to try; she could make nothing of it. *She felt so depressed and miserable, and was so confused,* she thought "there was no good" in trying any longer. What was her surprise when she was informed that these feelings were a correct rendering of the impressions received from the letter—a letter written by a gentleman shortly before he committed suicide! The lady was, in fact, a very good Psychometer, but was not aware of it at the time her first experiment was made.

Mrs. Denton, having become acquainted with Psychometry by an article which she had read in *Buchanan's Journal of Man,* vol. i., resolved to test for herself, and proceeded thus: with her eyes closed, took a package of letters at random from among other packages in her letter trunk, then conveyed them to a drawer in her dressing-table, and waited till night, till all were retired, to experiment for herself. In the darkness, and while fully awake, she abstracted a letter from the package and held it to her forehead. In a short time, to her unspeakable joy, she realised certain distinct sensations from the letter; more than this, she saw the face and the bust of a friend; then she saw his room, then himself sitting at his writing-table—"perhaps writing this very letter." She could not doubt the influence, and was indeed as intensely thrilled by it as if she had been reading the original letter. What she now desired was the independent and corroborating evidence of the handwriting and the

signature. She rose and obtained a light, and with that light came bitter disappointment and a sense of utter failure. The handwriting and the signature did not belong to the person whom her psychometrical impressions called up. Her friend, who had always written, because he must, in "words that breathe and burn," did not write the letter which she saw in her hands—a letter which had been written by one who was as tame and cold as her friend was afire with energy and spirit. Her first experiment had proved a failure, and with a feeling of bitter disappointment she put out her light and fell asleep.

In the morning her first conscious thoughts turned toward her experiment. "Was it a reality or a dream?" she asked herself. She turned round in bed, and saw the identical letter used in the experiment. It was no dream. Her disappointment was very bitter indeed. Before leaving the room, she decided to return the package of letters to their proper receptacle, and forget, if possible, her inglorious failure. Just then her eyes fell on a letter from the friend whose character, appearance, and surroundings were so vividly impressed on her before falling asleep. The truth came home like a flash. She had been no victim of an enthusiastic imagination. Those letters had lain together for months—the one all inanity, the other full of the fire of thought; the more powerful and vigorous character had been stamped on the other while they had been thus associated. Was it possible, then, that what had seemed a failure had, after all, been a decided success? Had she

really *sensed* the more vigorous and the more vivid emanations? It was quite possible. Mrs. Denton tried again, and with the result that she was most fortunate and sustained the highest anticipations, the enthusiasm, and the hopes with which she started her first experiment. Of course, it was not all plain sailing at first: there was much to learn; there were the emotions to control; the new feelings and the visions to be analysed and examined; the scenes in the biograph to be held in their course, by the exercise of the will, for that purpose; and there were errors to be eliminated incidental to the early stages of the development of her newly-found gift.

From this simple beginning, Mrs. Denton was able to proceed to the fuller development of Psychic Faculty, and was one of those who *felt*, and *saw*, and *heard*, and *knew* in a super-normal way much which was real and true on this little earth of ours—much which others could not and did not know, under the circumstances—and she *never once* attributed her marvellous gifts to the influence and control of Spirits. Thus, from a bit of quartz she gave—in America—a finer and more perfect description of a scene in Australia, and of the value of the bearings, etc., than anyone on the spot could have done. She was in America, and that specimen, the clue, came from a spot which neither she nor her husband had ever seen—thousands of miles away in a little-known gold-mining district in Australia. It was not until that spot was visited by Professor Denton, his son, and others many years afterwards that the vividness of that description

became truly known. In the chapter on Psychometric Experiments I have given a full account of her wonderful description of Fingal's Cave, at a time when she had never even seen the sea, or had the slightest possible actual knowledge of sea-bird life, or of the flora and fauna peculiar to such a district. Although the facts may be surpassing belief, they are true ; and what it is important to remember in this connection is—" What is possible for one human being to accomplish, *may* be possible to another."

I had taken an interest in psychological subjects for years, and had read something of Psychometry. —and, in fact, indulged in a little practice myself. It was not, however, until the year 1886 that I thought of testing the science with the aid of my wife. It was then done as a matter of sudden impulse. One morning I received three letters by an early post. I did not open them, and I did not know from whom they came. I put them aside till it was convenient to make our first experiment. When my wife was at liberty, I requested her to sit down and take up one of the letters, and, without looking at it, to place it against her forehead, and then tell me what impressions she received. This was the first intimation Mrs. Coates had on the subject. After a little demur, Mrs. Coates settled down to the task. Lifting each letter, without looking at the address or post-mark, she held them as directed, and proceeded to give me—with something of doubt and hesitancy—her description of the writer's appearances and dispositions, and what not. Her descriptions were a little indefinite and confused at first, but in a short time I had a clear

picture of each correspondent and the trend of the ideas of each towards myself. Two letters were from business men, and related to business. The readings relating to their character and surroundings had no connection with the contents of the letters. How true or false these readings were I had no means of testing. They were strangers, and I did not feel at liberty to lay this experiment before them. The reading from the third letter was given in a similar manner, and it was equally interesting—indeed, it was amusing. Mrs. Coates had now entered into the spirit of the thing, and I took a full note of what was said. I opened one of the letters; it was from a gentleman in Birmingham, of whom I had heard but had never seen, and he was a stranger to both of us. I decided, from what I had heard of him, to write and send him this reading, explaining the circumstances under which it was given, and to ask for a candid reply. In the course of a week or so, we received a kindly-worded and amusing letter expressing astonishment at all that had been said; especially the fun poked at his weaknesses, which, it appeared, had not only been correctly described, but had proved hindrances to him in a professional sense.

These attempts with the three letters were the first I ever attempted in an experimental way. I say, in an experimental way, for there is little doubt that all Psychometers, long before they know anything of the subject, exercise Psychic Faculty in many ways; in fact, have had their private experiences, illuminations, intuitions, visitations, and what not, which they have in most cases kept to

themselves, rather than—being mostly sensitive and serious-minded—expose themselves to the ridicule of their friends. But in the light of Psychometry there should be no need for concealment. Those who have any experience—a dream, a vision, an inspiration, a poem, an invention, an impression, or a Telepathy from the living or the dead—should add that experience to the sum of human knowledge. If worth anything, others will be benefited; if worth nothing, it will soon be forgotten, and go the way of all worthless things. Psychometric practice will help to discipline the impulses, impressions, and intuitions which, for the want of knowledge and practice, so often alarm, harass, and distress the sensitive. Sensitiveness and intuition may at times be inconvenient burdens, but, rightly understood and appreciated, become priceless possessions.

Sometimes the faculty of Psychometry is accidentally discovered, and that with pleasing and gratifying results. The late Miss Rowan Vincent, a most notable Psychometrist, probably one of the best in Britain, in relating her first experience in actual practice, said :—

" I first found that I had the gift of Psychometry when a gentleman put in my hand a ring, and asked me what I could tell him about it. The first impression was, it formed an ornament other than a ring; and then a scene of bloodshed and a great horror arose, which I had no difficulty in recognising as the Indian Mutiny. I saw the jewel in the hand of a soldier, who had it made into a ring and brought to England. The idea of hunger came into my mind, and I felt as if I wanted my breakfast, dinner, and

tea all at once. The gentleman, I found, knew less about the ring than I told him; but he knew this much, that it had been brought over from India by a soldier after the Mutiny, and subsequently came into the possession of the soldier's brother.

"Another case. A lady of France brought me a small piece of limestone. First I went to the quarry, then to a magnificent building destroyed by shot and fire. I found myself in a spacious and beautiful apartment, with balcony, terraces, and fountains, The room was thronged with ladies and gentlemen in Court dress or uniform. Going upstairs into a small room, I found myself in the presence of one I knew at once to be Napoleon.[1] My visitor told me that the piece of stone was from the ruins of St. Cloud."

It is clear that Miss Rowan Vincent had the gift all along, but it was only by accident—if there be such a thing as accident—she discovered the fact. Her ability in after years was most marked. Her demonstrations in public and private were most convincing.

Mr. Thurstan, M.A., speaking from practical experience, says:—

"When I practised the faculty myself, I used to find my best successes were when I tried to forget (lose) myself—my own identity—in that of the writer of the letter or the owner of the article, and watch what change of mood or state of circumstances and surroundings seemed to come over

[1] I must note here, the clear deduction that "Napoleon" seen, was not the departed Napoleon, but merely a picture of an individual—in former surroundings—revealed to the Psychometer by the play of psychic faculty.

my consciousness, as I watched its feelings—from the outside, as it were. To effect this systematically, I used to ask myself a regular series of questions, such as, Am I elated, radiant, busy, depressed, vexed, etc.? and waited for the psychic response. Where am I sitting? What rooms has the house? What other occupants? What is my health like? What my bodily feelings, complexion, features? What persons and friends are in my surroundings? Have I travelled in France; in the East; in America; on the sea? Have I any special emotion stamped on my memory? and so forth.

"In this way I used to get curious successes, which helped to convince my own mind that, in my case, I was really identifying myself by a kind of sympathy with other personalities, as long as I kept myself in an impersonal state as to my own ego. For instance, I remember once a lady in my class handing me a letter to psychometrise. I wrote down: 'I am an educated University—Oxford—man, who is living in some lodgings at a seaside place in the West, and whose æsthetic feelings have been recently upset, as he writes, by seeing clothes dangling in a back garden. He is in a very morbid state, and perplexed with religious difficulties.'

"The above turned out to be all correct, but the lady had to write to her friend to discover the truth as to the episode of the drying clothes, to which the letter furnished no key, even if I had read it."

I give the foregoing more especially for the method of procedure. First, getting empty of self; second, identifying oneself with the *clue*; third, watching

the effect of feelings on consciousness ; and fourthly, the process of mental questioning, by which the thoughts are disciplined into something like coherent sequence. There would then be less confusion, blurred feelings, and mixture of things in description, which sometimes mar otherwise good readings ; such as, when there is a hopeless attempt to describe the personal appearance of someone, what they are thinking or saying, and their surroundings, something after this fashion :—" I see an elderly gentleman—he is worried about something—he has an aquiline, perhaps a Greek, nose, would be better—he seems to be distressed about a son—he has white hair—yes, beard. (One is not sure whether the father or the son has the white hair.) He is sitting at a desk—it is a large room—he has grey or grey-blue eyes—he is looking at a letter—the furniture in the room is heavy and massive—he has a wart on his cheek—and he is very angry with it (you are puzzled to know whether the elderly gentleman is angry with the wart, or the furniture, or the letter) " —and so on. A little concentration and mental discipline come in useful here. The appearance should be described ; next, the actions which arrest attention, the feelings, the son, etc., all in due order ; and a fairly good reading would be made out. This systematic classification will become easy after a little careful practice in private.

In concluding these remarks, it is well to point out that the experimenter should, as far as possible, be a recorder only of what takes place. He should never attempt, directly or indirectly, to influence the Psychometer. In the earlier experiments,

it is permissible for the experimenter to know what the object or clue is, and to watch the growth of the impressions in the sensitive ; and in a sympathetic way, while avoiding anything approaching leading questions, lead the sensitive to express all views freely, no matter how foreign, or absurd, or peculiar they may be ; and, by noting what has been said about any important particular, save the Psychometer from the active state incidental to recording his or her impressions. In readings of character, an orderly mode of expression is suggested, such as reference to personal appearance, to health, temperament, to intellectual attainments, public and private influence, moral and social relations, etc., etc. This need not be insisted on at first ; the main thing is to get all the impressions which strike the sensitive, whether they be faint, blurred, or strong and decided. After early experiments and experience, it is best to deal with clues of which neither the experimenter nor the sensitive knows anything ; and the results will prove most interesting and convincing.

METHODS NOT TO BE RECOMMENDED

Dr. Franklin Prince, an eminent Psychical Research investigator, in an article in the Journal of the A.S.P.R. for January, 1922, gives, in considerable detail, a number of experiments which he conducted in the city of Mexico, with a patient, Madam ——, who had been receiving Psycho-Therapeutic treatment from one Dr. Pagenstecher of that city, and who discovered—much to his astonishment—that Madam —— in a state of

hypnosis manifested Psychic Faculties, of which Psychometry was outstanding. The doctor reported to Dr. Prince of New York. That gentleman visited Mexico, and conducted a series of experiments. I give a portion of the article here :—

" Another of my (Dr. Prince's) mean tricks may be worth relating. During a sitting, I suddenly passed the doctor (Pagenstecher) a written paragraph, prefaced by a request for him to recite it to the medium. The paragraph read about as follows :

> " ' You remember that I told you about the Spaniard who was drowned, before we had the sitting ! I am witness, also, that the doctor uttered the Spanish rendition with the energy and ring of conviction which is *usually operative in trance in producing a false impression.* But the medium knitted her brows, shook her head, and strenuously denied the truth of what the hypnotiser had hinted so vigorously. Uttered as the words were, and considering the established *rapport,* there would certainly have been an admission had there been any ground for it.'

" The question naturally suggested itself whether the medium was not able to draw inferences in some cases from feeling the object over, it being conceded that she could not by sight, since her eyes remained fast closed. There are two answers to this inquiry. The first is that hundreds of tests indicated the inhibition of all her senses. These were the tests always hitherto employed and regarded by psychologists as determinative. Once, in my presence, a bystander so deeply ran a needle under her nails

that she suffered much pain on coming to consciousness, but she did not flinch. *She did not feel, see, smell, or taste, and heard only what she was told to hear. The second answer is that once the tips of her fingers were all placed upon an object they remained rigidly upon it, and there never once was an appearance of feeling it over.* And, thirdly, in the course of Dr. Pagenstecher's experiments, many objects would not have given any hint as to what was afterwards stated had they been felt over with the utmost impunity. One of the experiments related in the book is that of presenting first a leaf from a tablet, having on it a note written by a person just after being stricken with apoplexy, another from the same tablet, written upon at a quickly succeeding and more serious stage of the attack, and a third upon which nothing was written. The scenes evoked by the first two, as testified by two persons present when help was summoned, were identically the same except that the second took up the dramatic details of the real scene at a little later period than the first, and carried it on a little farther. But the third leaf brought nothing but a picture of the manufacture of paper. If the psychic had felt over every part of the three papers she could have gained no information, nor any if she had looked at them without reading, smelled of them, tapped them at her ear, and tasted them. She might even have read the contents of the two, and still could not have surmised the most of the details which she told."

The article contained many interesting and conclusive results with three outstanding features.

1st. Telepathy did not explain; 2nd. Dr. Pagan-stecher, a materialist for over forty years, had to revise his thinking; and 3rd. Psychometry has been recognized as a fact in human experience by the A.S.P.R.

It is human to err, and in the love of Test, objectionable methods are too often employed. To arrive at the possession of Psychometry, it is not necessary to hypnotise, much less to have the sensitive in a state of hypnosis ill-treated, and wholly unworthy to suggest that which is false in order to vitiate psychic results. Happily the last "mean trick" failed.

Many gifted Psychometers do not require the aid of another; they prefer to retire into quietness with the clue, and, while holding it in one hand, to write out their impressions with the other. Others are able to experiment in public as well as in private. The whole resolves itself into a matter of experience, fitness, and confidence begotten of good results. To attempt to lay down definite rules would be absurd, as no two persons are alike, nor are the conditions of trial in any two cases alike; but I will repeat one sentence, and it is this: "*The psychometrical process is one of passive perception in an amiable and receptive state of mind.*"

CHAPTER VII

PSYCHOMETRICAL REFLECTIONS

DEALING with *clues* sometimes brings about some curious results, in which there is more than the *aura* of the *clue* at work, affecting or impressing the sensitive. We get at that too, but there is something more. Possibly the *clue* is the starting-point, the connecting link between the external physical and the internal psychical—if we may so explain the matter. At any rate, the results—account for them as we will, whether appropriate or not—do demonstrate the existence of *a deep intuitive faculty in man* which supplies him with that which his senses—in the ordinary acceptation of their nature and function—fail to impart to him.

Mrs. Coates found that she was more sensitive in the tips of her fingers, in this double sense, than her hand as a whole, or her forehead, although her whole hand and her forehead are psychically sensitive. This peculiar touch or sensitiveness increases with practice, while non-practice for a period dulls that sensitive touch. There may be reasons—other duties, other claims—which deprive us for a time of the opportunity for experimentation, and on return one is less keenly alert to impressions. Thus, while one has had abundant evidence of psychometric sensitiveness—being precluded for a period from *touching* many *clues* which may be gathered, awaiting a convenient season for examination—something is lost in the meantime of that *sense* of *feeling*

which does in some way—per psychic channels—place the sensitive *en rapport* with the history of the article.

There is, then, undoubtedly evidence of a relationship existing in this particular between the ordinary senses, which place us in touch with the physical world, and that inward psychic perception of things which is manifested in the play of Psychic Faculty

That there is a keen sensitivity of perception, not only in the finger-tips, but in the hand, forehead, and in fact in the whole skin itself, has been abundantly made clear to us in studying cases of somnambulism. Yet mere sensitiveness of touch will not account for the phenomena of Psychometry. It is true the Psychometer is aware of holding a *clue*, but in a little while, when *en rapport*, all remembrance of that fact passes into oblivion, and the information which comes to light is not of a character obtainable by any amount of acuteness of the senses.

As an illustration of this, when I was running the first edition of *Seeing the Invisible* through the press I had a visit from a Dr. Jacobs and his brother-in-law ; they came from a mining district in Lancashire. He had been in correspondence with me some time previously, and having a chance to take a short holiday, travelled north and dropped in one autumn night. Sitting at the fire-side, and expressing in a friendly way a mild scepticism of the occult in general and Psychometry in particular, he showed that he had an open mind to Psycho-Therapeutics and much relating thereto. The doctor said he would like to have an experiment, if Mrs Coates did not object, and handed her a letter. Without detailing the particulars of that somewhat

long experiment and the way, bit by bit, the information was given, I will just note two points :—

First, Mrs. Coates never looked at the letter. It was enclosed in an envelope which was folded in two, so that the writing of the address was concealed. She held the envelope in her left hand, which was closed over it. Towards the end of the experiment she was tightly grasping it. The doctor noticed this feature in the experiment.

Second, during his investigation the doctor, who was a stranger to both of us, sat with a most inexpressive face, and refrained from all comment—favourable or otherwise—no matter how strange, unusual, or apparently absurd Mrs. Coates's descriptions seemed to be. He retained this attitude till she had done speaking.

I will summarise the statements as follows :— "This is a letter from a man." His appearance was outlined. "He is a medical man ; his state is one of anxiety, and things have been going wrong for some time." Mrs. Coates felt—through some strange influence—her heart wrung with anguish on his account, and yearned for his deliverance and rescue. She could not refrain from tears. Continuing her statement, she said that this medical man, whose letter she held in her hand, "is a victim to drugs, which are rapidly undermining his constitution." She then specified the actual drug which the writer of that letter had been using, and then went on to make two more pointed statements : viz., that this man was heartily ashamed of his weakness, and was doing his best to get over it ; also that this man was then acting as Dr. Jacobs's *locum tenens*.

Mrs. Coates was still further impressed, and

said :—" There is a friend, a very near and dear friend, of this doctor's present ; she is his wife. She seems in great anguish about him ; in fact, his conduct was the means of taking her away before her time. She was very fond of him, and thought nothing a sacrifice to make for his sake." Mrs. Coates was impressed to add that this victim of drugs was otherwise a nice, gentlemanly fellow, and she felt compelled to plead with Dr. Jacobs to use his influence with his present representative to get, or help, him to get rid of this habit.

Dr. Jacobs at the conclusion slapped his thigh, and in the most pronounced and hearty manner exclaimed : " Marvellous ! Correct in almost every detail." His appearance and profession were correctly stated, and he suspected that he took drugs, but did not know what they were. Indeed, this first-hand experience helped to convince him of the value of Psychometry in diagnosis. It was utterly impossible for Mrs. Coates to know the sex, appearance, manners, and peculiarities of the writer from an article she had not seen, a letter she had not read.

" Here is another letter," said the doctor ; " let me know what your impressions are from that." Mrs. Coates proceeded as usual, and after making only a few observations suddenly handed the letter back to Dr. Jacobs with the remark, " No ; I will not go any further. This letter is from your wife."

On the occasion of another visit, some more articles were handled, all with more or less appropriate remarks. I say more or less ; but, as a matter of fact, all the statements were correct, and related, in a marked degree, to all the persons concerned.

The letters themselves, being jumbled together in the pocket, sometimes gave the influence of one person and then of another.

The first experiment referred to is one out of many similar cases. It will, however, occur to the thoughtful student of *Seeing the Invisible* that this is not a very convincing case; for in these days of Telepathy the whole of the information given by Mrs. Coates might have been gradually extracted in some subtle manner from the doctor's mind. Well, I will grant the possibility. Is not that in itself a wonderful achievement: a marvellous something which knocks hard at our sceptical and materialistic sense of things? But it is not all. *The explanation of Mind-reading does not cover the ground, and suggestion does not touch it.* The doctor was astonished as well as grieved at the distress which that letter had caused Mrs. Coates. The idea of a third person—a discarnate person—had not entered into his thoughts. But this was not the only item exclusive of Thought-transference. The following extract from a communication written by Dr. Jacobs's good lady nearly six months afterwards is worth quoting:—

"You will remember Mrs. Coates's Clairvoyant-reading of a letter Dr. Jacobs gave her. She said the writer took morphia. Now the doctor knew at the time that he took some drug, but felt it was not morphia. He has learnt since that it was morphia. And he has also learnt another thing which Mrs. Coates mentioned, that he did not know at the time, viz., that the man was ashamed of the habit and was making great efforts to overcome it."

Sometimes, as mentioned elsewhere, the handling of clues brings very unpleasant consequences to the sensitive, who, for the time being, is identified with the state of the person from whom the clue was sent.

A lady in Southampton sent Mrs. Coates a *clue*, "sex, male," and requested a reading. Upon handling the article a serious condition of decrepitude, senility, with certain internal symptoms, crept over Mrs. Coates, who, as a consequence, became unequal to writing down what she felt and appeared to *sense*, owing to utter inability to do so. A few days elapsed before she recovered sufficiently to send a reply. The following acknowledgment was received from this lady, who is well known in Psychical Circles in Southampton and London :—

"Dear Mrs. Coates,—Thank you so much for your prompt reply to my letter. I am *amazed* at the correctness of your psychometrical description. I am, however, very sorry that you were subjected to such distressing physical feelings. I purposely sent you as *intimate* a *clue* as I could, but did not seem to realise the effect on you. And yet I ought to have done so ; for I have been a student of occultism in all its forms for the last twenty years, and number among my personal friends Madame Blavatsky, Anna Kingsford, Edward Maitland, Laurence Oliphant, Annie Besant, Colonel Olcott, Mr. Sinnett, Mr. Stainton Moses, Rosa Baughan, and many others. My library of books dealing with all occult subjects numbers between 400 and 500 volumes—some rare and valuable. I have had less to do with Spiritualism than any other study.

Have never attended a séance. I have been warned not to do so, and have no psychic powers myself, except automatic writing, which Mr. Stainton Moses thought good. . . .

" This may interest you. I am struck with your sensitiveness, and shall have great pleasure and confidence in sending you further clues.—Yours faithfully, "[Mrs.] A. . . . B. . . ."

Such are some of the inconveniences which come to the investigator sensitive in the course of experimentation.

In another case Mrs. Coates was thrown into a serious illness. The *clue* being a lock of hair, " sex, female "—no other data. The original was diagnosed as suffering from congestion of the lungs, with ulceration of the throat, and great nervous prostration, but that she " was recovering and would recover." The symptoms Mrs. Coates appeared to suffer from were so real and acute that she almost determined to relinquish experimenting. The lady subsequently wrote thanking Mrs. Coates for the reading, stating that the symptoms described were as stated, that she was under medical treatment; and was greatly cheered when Mrs. Coates's letter was read to her stating that she " was recovering and would recover." The intuitive premonition proved to be a valuable healing suggestion, the patient's confidence having been aroused by the singular accuracy with which her symptoms were described. Suffering of any kind is ill to be borne, but is, we are told, " a blessing in disguise, and never without its compensation." Possibly so.

Nevertheless, the vicarious suffering of the Psychometer is ill to be borne at times ; but in this and many cases, it has had its delightful compensation in the benefits which it has been instrumental in conferring on others.

Another case may be cited to illustrate the value of psychometrical procedure, and also the suggestions and reflections which it offers.

The lady who sent the clue was an Irishwoman ; the members of her family had been in correspondence with the author at one time or other. She forwarded a lock of hair, and requested a reading.

The letter was in her own handwriting, and contained no information, save of a graphological kind. One cannot shut their eyes to a fact like that. But it was not the basis of the diagnosis. When the *clue* revealed its story, it was a startling one. The writer was in a low state of hysterical neurasthenia ; over-wrought, and suffering from mal-nutrition ; given to great depressions, and almost—in thought at least—on the verge of resorting to suicide. It was a terrible state, bordering on the verge of an unsound mind. There seemed to be in the lady's mind no hope of recovery. To her this world was black, and the next hopeless.

While stating the symptoms, as felt by the writer of the letter, it was pointed out that they were gross exaggerations to her present consciousness, through the perverted state of her feelings. Sympathy was expressed, and the facts placed in a more hopeful light. A course of self-treatment was advised on the lines advocated in my book *Self-Reliance*, and in one short month, this woman with her delightfully

varied and impressionable temperament, was restored to sound health and fitted for her duties again.

Make what one likes of this story, the facts remain, and demonstrate the value of Psychometry in revealing or helping to discover causes little suspected; also in assisting in their removal, by the awakening of the will, purpose, and confidence of the sufferer. Here we have a healthy and beneficial application of Psychometry, such as every lover of humanity should welcome, and many sensitive and yet sensible persons exercise daily without knowing the reason why. They too, with a knowledge gained by some practice in Psychometry, would be able to use their Psychic Faculties and healing powers with greater success.

The investigation of Psychometry tends in a marked manner to serious thought and self-improvement, when once one realises the possession of the gift, and earnestly desires to employ it for the real good of their fellows, and not to gratify an idle curiosity which prys into the future.

Do not for a moment entertain the idea that Psychometrising is always a thing of pains and aches, sufferings in body and distress in mind. You may handle a hundred clues, without a distressing symptom.

Psychometry has its higher aspects. The practice of Psychometry does do much for the practitioner. The habit of withdrawing oneself from the active exercise of the senses, and indeed from mental activity of ordinary life, for short periods at times, does conduce to the development of one's Psychic Faculties, and helps to open out higher and fuller degrees of consciousness.

CHAPTER VIII

THOUGHT-TRANSFERENCE AND TELEPATHY

It is a difficult matter to define what mind and thought are, and no serious attempt will be made to elucidate either. It will be sufficient for our purpose to take the ordinary accepted views—to speak of mind as if something about which there can be no doubt, and of thought as " a mode of motion " of that mind—an *act* of *thinking*—as distinct from mere floating notions arising (without an *act* of *thinking*) from mere sense-impressions. We are conscious that we have minds; we are conscious that we think and have thoughts; but we are not conscious of how we are conscious, or of how we think; and of mind in its essential nature we are ignorant. This, however, we realize. That it is not a product of the brain, but a property of the " Real Soul Man " manifesting mind in the present mode of existence through body and brains, which are his instruments of expression.

" What is thought? " Thought is the *act* of *thinking* on one or more planes of consciousness. It may be intellectual, spiritual, religious, emotional, intuitional; it may also be a will-force with potential or actual dynamical energy—according to its source and motive from one or more powers or primary faculties of the mind. And with this somewhat elastic definition of what thought is, we may now consider: " What are Thought-transference and

Telepathy?" Of the thoughts transferred,[1] it will be generally found—in Telepathy at least—that *it is the intense emotional thoughts which are received.*

Thought-transference, from a psychical standpoint, means "the transmission of definite thoughts from one mind to another, by means independent of the ordinary organs of sense." Such transfer of thought is evidenced by two methods :—

(*a*) By actual experimentation, of which a few instances will be given, and classed as "Thought-transference."

(*b*) By the recorded experiences of mankind—such as the Indian Secret Mail, startling coincidences, impressions, visions, warnings, premonitions, and other play of Psychic Faculty, by which knowledge is obtained in a super-normal way. These are classed as "Telepathy."

In Thought-transference and Telepathy, thought is transferred from mind to mind through sub-conscious to conscious planes of being—time and distance presenting no obstacles. This Thought-transference has ever been and ever will be possible between human beings. It transcends in marvellousness the wonders of wireless telegraphy and the latest achievements in telelectrography (writing from a distance by electricity) and telelectroscopy (seeing at a distance by the aid of electricity), just as these methods have surpassed the "magic

[1] It is well to note that while using the terms, usually employed, Thoughts are not transferred—but through the action of the psychic receptivity, the percipient becomes *aware* of that which has been felt or experienced by the original thinker—present or from a distance.—J. C.

stick" of missionary fame, and the "fiery torch" and beacon-lights of olden times, as media or equivalents for thought.

Thought-transference and Telepathy are the same—with a difference. I will treat them as distinct. Thought-transference covers all induced and experimental phenomena, such as thought or mind-reading, and includes Psychometry, crystal-gazing, and all other indirect forms of thought-perception.

By what is known as Telepathy, thoughts of an intense nature held in one mind become a conscious *awareness* in the mind of another, nearly or just as experienced by the original thinker—present or from a distance. Thought-transference and Telepathy are alike in this—the sending and receiving instruments are the invisible nervauric and psychic forces in man, and are not mechanical.

In Thought-transference we have a key to Telepathy, and in the latter, which is the more important, we have all phases of psychical phenomena which demonstrate a Psychic Self in man, and exhibit Psychic Faculty.

For Thought-transference and Telepathy we must have those who think as well as receivers of thought, etc., and these are called "agents" and "percipients."

Agent, the transmitter of thought—incarnate or discarnate—who consciously or otherwise projects the thought or sends the message.

Percipient, the receiver of the message, which may be direct, indirect, clear, or symbolical, but always appealing to consciousness.

As a matter of fact, there may be one or more agents sending, and there may be one or several percipients receiving, the message.

Another fact is that, however much the agent and the percipient may differ in age, sex, intelligence, and in tastes, they must be and are *en rapport* on one or more planes of consciousness, in order to make the receipt of the message possible. It has been observed as a frequent occurrence that persons most in sympathy—living together or parted for a time—have like thoughts occurring to them spontaneously. This side-light indicates the more favourable conditions under which Thought-transference is possible.

Thought-transference must not be confounded with thought-reading, musculation, and platform tricks, where a person *is led* to perform some little action, such as the finding of a pin, reading the number of a watch, or that of a bank-note, by the aid of "unconscious nervo-muscular action" and by "psychonosticism"—that is, the accomplishment of these things without contact, but with the aid of a "silent code," and by such other methods as are employed by conjurers and public entertainers generally. These things being done by means of prearranged code-signs, oral or silent movements, Morse's alphabet—by which the message desired to be communicated is given through the entertainer to the stage Sybil—have nothing whatever to do with real Thought-transference, and may be at once dismissed.

Closer, however, to Thought-transference are many of those experiments with which we were

on a design, figure, or other object, and think of that while seeing it before him.

The percipient, blindfolded if need be, must be so situated as not to see the object, which he (or she) should become aware of in a subliminal or super-normal way. It is a great advantage to the sensitive to be blindfolded, and even to have the ears stopped, so as not to be attracted or distracted by sights, sounds, and remarks. Success in those experiments will depend on the ability and practice of the agent, and also the quiet receptivity of the percipient. All others present at such a séance should co-operate in making these conditions as perfect as possible under the circumstances. A screen can be placed between agent and medium if desired—not as a guarantee of good faith, but to facilitate the correct carrying out of the experiments.

Other experiments of interest which can be carried out in the social family circle may be called "guessing experiments." Some member of the circle leaves the room; the rest decide by signs on the selection of something in the room—a book, an ornament, a cup, a fire-iron, or other article. The article being mutually decided on, all in the room quietly think of it as a mental picture. The sensitive is called into the room, and upon entering stands just inside the door, closes his (or her) eyes, and gives way to passivity. Upon receiving an impression (which often "pops into the mind" with vivid suddenness), expression is given to it. The probability is the article named will be the one which has been selected. Various members of the company

can act in turn as sensitives, and failing or succeeding may add to the charm of a pleasant evening.

The most critical, trying, and yet the most satisfactory experiments in Thought-transference are those in which a simple design, or geometrical figure, is transferred. The percipient, blindfolded, sits at a table, on which lie paper and pencil. The agent has had placed in his hands a design, which should be a simple one—oval, square, oblong, octagonal—a figure, or perhaps a letter of the alphabet. The agent should stand behind the psychic or percipient, and say "Ready," and then gaze intently for a minute or so on the design selected. As soon as the percipient feels or *sees* the impression, she or he will remove the bandage, and proceed to draw the design which appears to be the probable one. Should the design of the receiver resemble that of the sender, there is reasonable evidence of super-normal action.

There are many less difficult methods of testing and experimenting. The following informal method will prove of interest. Make up the mind to influence another by keeping the main object steadily in view, but say nothing about it until the experiment has been carefully carried out. All proposed Thought-transference experiments should be carefully noted beforehand and afterwards, and the *intention* and the *results* carefully compared.

More serious experimentation can be taken up by those who have been found to be good agents; and in due time, numbers, pictures, and colours can be thought of and transmitted. Next in order and interest will be found the transmission of

words; brief expressions and historical incidents; the appearances and the names of noted personages —dead or living. Such experiments can be carried out in all cases where there is a good agent, and an equally good percipient. These experiments will cover a good deal of ground, besides suggesting many more. Transference of sensations of pain, cold, heat; of mental emotions of grief, joy, of scenes of suffering—all come within the range of more serious experimentation, but are usually more vividly realised in actual telepathic experiences.

As the outcome of some experience in this range of inquiry, I would suggest that all Thought-transference experimentation be conducted in a comfortably heated room, and under such circumstances as are as little calculated as possible to bring into unpleasant activity—by unduly marked heat, cold, or through imperfect ventilation—sense-impressions. It will also be found beneficial to forbid all positive controversy and contradictions; all present should take a lively and sympathetic interest in the experiments, whether successful, partial failures, or otherwise. By the exercise of a fair amount of genial care the best foundations for success are laid, and partial successes pave the way for distinctly good and definite results. The obstinate muddler—and he is to be found in all ranks of life—who pooh-poohs without examination everything outside his own experience had best remain at home on the nights when Thought-transference becomes the subject of practical investigation.

There is no form of Thought-transference experi-

mentation so well calculated to illustrate Telepathy as those in which distance is a marked feature. As I have the pleasure of knowing Dr. Abraham Wallace, of Harley Street, London, and the late Mr. W. T. Stead, I can vouch for the care and accuracy of their investigations, and give the following account with confidence.

This excellent, well-authenticated case of long-distance Thought-transference was reported in the *Daily Express*, 17th July, 1903. This was conducted in the offices of the *Review of Reviews*, before a committee of six, among whom were Dr. Wallace and Mr. W. T. Stead, and the messages were sent from London to Nottingham, a distance of 110 miles. I cannot here reproduce all the details. The evidence was conclusive, showing that the thing was actually accomplished—thought transmitted 110 miles. It is within the range of the possible that in the near future thought may be deliberately transferred even greater distances. Given the requisite conditions—why not? As we shall see later on, thought—or, at least, intense emotions—have been transmitted and received over much greater distances than have yet been recorded of Thought-transference experiments.

Thought-transference is by no means limited to conveyance from one mind to that of another. Thought can, either by itself as a force, or by calling into play certain unknown forces, act upon material substances, such as photographic plates and delicately constructed instruments.

In psychic photography—with which I deal more fully in the next chapter—we have evidence of the

power of thought to affect a photographic plate, as experimentation on the following lines will prove. The results may not always be satisfactory, even when there is "something" on the plate "which should not be there." Very frequently there is nothing on the plates. But while this is so, there are very few persons who have experimented without being rewarded with "thought pictures," and with actual photographs or recognisable portraits; for, in due time, there follows generally some recompense for the time and energy expended in the pursuit. Those thus engaged can make the results obtained cheerful or serious, according to their dispositions. The usual course is to get a packet of reliable quarter-plates, and have them marked and put up in pairs in light-proof wrappers or envelopes. These plates, thus protected, are held in two pairs of hands, somewhat in the following fashion. Suppose the holders to be a lady and a gentleman, the lady extends her right[1] hand for the plates; the gentleman then places one hand below hers and one upon the top of the plates, and the lady places her left hand on the top of his. Sitting comfortably opposite one another, they hold the plates thus for a quarter of an hour, and, if not too fatigued, hold another pair of plates in the same way for another quarter of an hour. There may be several parties in the room similarly engaged. They may chat, have music, but it will be well in the main to keep their minds on the object of their sitting—that of obtaining Thought or Psychic Photographs.

[1] It does not really matter which hand, but this is, generally, the usual method employed.

At the conclusion of the sitting the host or hostess should gather all the plates, and retire with a friend and develop them slowly in a weak developer, and in five minutes—if need be, ten—look for results. Many things will happen. There will be nothing detectable on some plates, there will be dark and light splashes on others, and either something resembling a face or a curious medley of inartistic faces on a few; possibly here and there a distinctly recognisable portrait.

I had several packets of quarter-plates put up for me by a local photographer, who also, in the earlier stages, developed the plates for me. He was a practical photographer, and naturally very sceptical, but he was astonished at the results. He could not explain them, and at last confessed that, from a photographer's point of view, there were things on the plates "which should not be there," but how they came there was to him a complete puzzle.

I am inclined to think that thought had, at times, probably little or nothing to do with the results, as the heat generated from the holders' hands might be sufficient to account for much which appeared on the plates; but for what seemed like faces—artistic and inartistic—and writings and portraits, no caloric or thermal explanation will suffice. The evidence for thought photography does not, however, rest with my attempts, but is represented by a multitude of records with which psychical researchers at home and abroad, are perfectly familiar. I might add if *raps* are heard while holding the plates, and "high lights" and attempted designs come on

the latter, these indicate coming power to obtain psychic photographs.

As an illustration of thought photography, Dr. Baraduc, a well-known *savant*, made a communication to the *Académie de Médecine* in May, 1896, in which he detailed a variety of experiments, and affirmed that he had succeeded in photographing thought. He exhibited numerous photographs in proof. His usual mode of procedure was simple enough. The person whose thought was to be photographed entered into a dark room, placed his hand on a photographic plate, and thought intently of the object to be produced. It is stated by those who have examined Dr. Baraduc's photographs that some of them looked very cloudy, but a few of them were comparatively distinct, and represented the features of persons and the outlines of things. Dr. Baraduc went further: he declared that it was possible to produce a photographic image at a great distance. In his communication to the *Académie de Médecine*, he relates that Dr. Istrati, when starting for Campana, declared that he would appear on a photographic plate in the possession of his friend M. Hasden, at Bucharest, on 4th August, 1893. M. Hasden (at Bucharest) went to bed with a photographic plate at his feet and another at his head. Dr. Istrati slept that night at Campana, a distance of 300 kilometres from Bucharest, but before closing his eyes he willed with all his might that his image should appear on the photographic plate of his friend. According to Dr. Baraduc, that marvel was accomplished. Journalists who have examined the portrait in question state that

it consists of a kind of luminous spot on the photographic plate, in the midst of which can be traced the profile of a man. The *London Standard* and the French and British Spiritualist and Research journals called special attention at the time to the experiments of Dr. Baraduc.

Since I first called attention to Dr. Baraduc's discoveries in *Human Magnetism*, that gentleman has been in London, giving demonstrations with his *Biomètre*, practically substantiating all I have advanced concerning emanations, vibrations, by the power of thought.

I regret since the foregoing was written Dr. Baraduc has joined the majority.

An account was given in the *Amateur Photographer* (November, 1895) of a series of interesting experiments in thought photography, made by Mr. W. Inglis Rogers in the surgery of Dr. Albert Bowhay. Mr. Rogers believed that thought could be photographed, and visualised a simple object for that purpose. While in the light he gazed for a minute at a postage-stamp, and then went into a darkened room and gazed steadily at a sensitive plate for twenty minutes. On the plate being developed, two images of the postage-stamp were plainly visible. Why two, when Mr. Rogers was thinking of one? The thought was of one, but two distinct images as impressed on each eye were reproduced. Mr. Rogers arrived at the conclusion that this was a thought photograph. Dr. Bowhay was, however, of opinion that as no photograph can be taken without light, the image of the postage-stamp was put on the sensitive plate by the light originally

absorbed when Mr. Rogers was looking at the stamp. This experiment has other bearings, no doubt; but what we have to do with here is the fact that the picture thought of got on the plate all the same. We also know that pictures get on plates in the absence of all light, which the practical photographer regards as essential. That the camera records that which is invisible to the human eye is a fact which even a moderate acquaintance with the art will make clear; but the foregoing experiment suggesting that the human eye itself can be a camera, causes one to pause and think of the many possible powers which may be wrapped up in the latent powers of humanity, and of which we still know little or nothing.

I know several persons of repute who have within the last thirty years obtained recognisable photos of departed friends; my dear wife and myself were those among the number.

The late Rev. Mr. Haweis, former Incumbent of St. James's Church, Marylebone, in an article contributed to the *Daily Graphic* (22nd June, 1892), got the editor to insert photographs of the Rev. Stainton Moses, M.A. Oxon., Professor, University College, London, and many years editor of *Light*, and that of a lady, to illustrate the article. By the Professor's chair stood an unrecognised "psychic figure," and with the lady that of a gentleman departed. Whether this was a thought portrait or not is by no means certain, but the facts are as related. This lady, unknown to the photographer or anyone else, longed for a photograph of her father, and wished to have him taken with an

old and peculiar cap which he usually wore in earth-life. When the plate was developed, there was surely the portrait of her father, wearing his black cap. The test was most satisfactory. What she thought of came on the plate. If we in the body can thus project thought, why not those out of the body? In this case both the daughter and the father may have co-operated psychically and between them produced the desired result. It might be as well mentioned here that I have heard of similar instances where a departed person "thought of" has been photographed. Yet in my own experimentations *not* one of those of whom I thought ever came. Possibly in the foregoing the desire for a portrait was a transference from the other side: the photograph its fulfilment on the material plane. Whether or not, no one can truly say, but the facts are as stated.

With the exception of the cases with which I treat further on, the whole subject of Spirit-thought or Psychic Photography is pretty fully and clearly presented to the public in my recent work, *Photographing the Invisible: Studies in Spirit Photography and Allied Phenomena.*

Before closing this chapter attention may be called to the supposed action of thought on inanimate objects. During the last eighty years various delicate instruments have been made for this purpose, ranging from that of Briche's Pendulum in 1838—the oscillations of which could be commanded by will—to Rutter's Magnetscope of the old pre-hypnotic days. Lager of London improved on that, and the experiments were tested

and vouched for in 1855 by so high an authority as Durand de Gros, and remained practically unaffected by Professor Carpenter's criticisms later on. Since then various French experimenters have succeeded in producing various kinds of apparatus capable of registering what M. de Rochas, in his work *Les Effluves Odiques*, termed " human radiant energy." Perhaps the best known of these instruments is Dr. Baraduc's Biomètre, which appears to be an adaptation of the Magnétomètre invented by the late Abbé Fortin, and improved upon by Chardin. (Dr. Baraduc also used for a time one of the earlier instruments of M. d'Odiardi.) The instrument is used by Baraduc in registering the state of the patient's health, and the dynamic energy of will, *i.e.*, thought in action. This is Dr. Baraduc's discovery, the particulars of which are published in his book, *La Force Vitale*, Paris, 1893.

Another inventor, the late M. E. d'Odiardi, once resident in London, and to whom reference has already been made, produced, some thirty-five years ago, an instrument which he exhibited before the Académie des Sciences, Paris. This instrument could be influenced by thought.

" Such a machine," said a dignitary of the Church of England, " not only would convince one of the influence of mind over matter, but, still more important, the influence of mind over mind ; for if the radiation of our thoughts affects this needle of metal, how much more so must we not affect the thoughts, ideas, and the lives of those around us ? "

Some cautious psychical researchers have attributed the movements of the pendulums and needles in these instruments to the thermal atmosphere of the person approaching them. Well, that may be a factor. Who shall say that "human vital radiant energy," which appears to be the medium of the will or thought, exists without thermal properties? The fact remains. Take M. d'Odiardi's apparatus,[1] for instance. A person sitting at a distance of twelve feet from it, and perfectly motionless, can by an effort of his will register the amount of energy exercised in doing so. I have this on the evidence of reputable witnesses. Anyway, Dr. Baraduc's work, and the experiments of de Rochas and M. d'Odiardi, are before the world, and the last word is not yet said. And all these experiments go to prove that thought is a dynamic force or an X form of energy.

It may be well to note that since this discovery of "human vital radiant energy," and electricity and other subtile forces emanating from the human organism, M. Blondlet, of the University of Nancy, discovered what he terms "N-rays," after his Alma Mater. These have yielded astonishing results. They eclipse X-rays, inasmuch as they are not given off by human brain and nerves as in the case with the N-rays, which are capable of penetrating aluminium, black paper, and other opaque objects.

These X forces are bringing about a revolution in our materialistic conceptions of matter, and, what

[1] It is a matter of regret the author has neither been able to experiment with these instruments nor has he been able to procure them. Although some Biomètres were in use in Paris before the war.—J. C.

is of interest to us, they throw an important side-light upon Psychic Faculty, Thought-transference, and Telepathy.

No one who has paid the slightest attention to the experiments of Sir William Crookes, F.R.S., with the late Mr. D. D. Home, and other psychics—to say nothing of the experiments of some as keenly observant (before and since), but less known by repute to the world of science and letters—can doubt for a moment that there is a force emanating from human beings which not only influences delicate apparatus, but which can affect and actually move heavy articles of furniture, make percussive sounds, etc., all of which movements are apparently governed by intelligence. But to enter into this matter would carry us beyond the scope of this work, which does not attempt to deal with meta-psychical phenomena.

CHAPTER IX

PSYCHIC FACULTY AND PHOTOGRAPHY

In the previous chapter I have attempted to show the possibility of psychic photographs being obtained by Thought-transference ; and in this I suggest that not only this may be so, but these photographs may be obtained by the unconscious transfer of thought—called Telepathy—in which the image of the departed held unconsciously in the sitter's mind, may possibly be transferred to the photographic plate in the presence of one who is the medium or psychic photographer. Whether this transference is from the spirit side or from our side, one thing is certain, that these photographs resembling the likeness of departed friends are obtained—nay, more, are deposited on the photographic plates—independently of the photographic procedure necessary to obtain the likeness of the visible sitter.

I am forced to this conclusion by a prolonged study of Psychic Photography, and by the fact that not only portraits of the departed but intelligently written messages are received on photographic plates which have not been exposed, but simply held in the hands of the sitters. From these expressions of opinion I pass to the statement of concrete cases by which various instances of Psychic Faculty — Clairsentience — psychometry ; Pyschic Impressionability—intuition ; Clairvoyance—psychic vision ; and Clairaudience—psychic hearing, have been substantiated by Psychic Photography.

Psychometry—elsewhere adequately described in this work—relates not merely to persons and places, but is the secret of the gift by which underground springs, metals, and minerals are discovered. However, it has not been surmised that Photography can be used in support of the facts.

The late Mr. Edward Wyllie, who has had landscapes of gold-bearing lands given by Photography, found it necessary to discontinue photographing in a place called Sycamore Grove, near Los Angeles, California, as the psychically impressed figures which came on the plates were those of dissolute men and women, presenting bleared and maudlin faces. Some fifty years previously Sycamore Grove was the scene of wild orgies of the cruder sort, which the authorities put a stop to ; but the evil influences still clung to the place long after all concerned therein had ceased to exist. Dr. H. A. Reid, in his work *Unseen Faces Photographed,* who testifies to the foregoing, says :—" Many of these (psychic) photographs were related to the place or district in which they were taken, Philadelphia, for instance, furnishing Indian and Quaker faces, evidently of a period gone by and unknown."

Following the foregoing clue, it has been found possible to obtain the portrait of a departed by having some article, either belonging to the departed or to the sender, photographed. While not so facile as an actual sitter's presence, yet highly satisfactory results have been obtained.

Mrs. Coates, when we lived in Rothesay, Scotland, sent locks of hair belonging to herself and the writer to Mr. Edward Wyllie, then living in California.

These locks, with my letter, were placed on the back screen and photographed, with the result that, in addition to these objects, there came on the plate exposed two human heads and what appeared as a sheet of paper with the letters E. D. G. The man's head was that of a stranger to us, the sheet of paper with initials had no meaning ; but the other head—that of an old woman—was a photograph of Mrs. Coates's maternal grandmother, the late Mrs. Tweedale, of Rothesay. I was so struck with the latter I sent the account to *Light*, and thereafter discovered the meaning of the male head and the symbol with the letters E. D. G., all of which became very significant. For on the earth-plane the medium-photographer, a total stranger, and as far apart from us as Los Angeles is from Rothesay, had only as a *nexus* the above articles to photograph. As the result of that experiment, the photographer was invited to this country, and it was our privilege to obtain positive evidence under our own roof of the genuineness of Psychic Photography. I have several cases—similar in character, especially that of Mr. Standfast of Tempa, Lousianna, U.S.A., recorded in *Is Spiritualism Based on Facts or Fancy*?

PSYCHIC INTUITION AND PHOTOGRAPHY

Since the terrible disaster which befell the *Titanic* in April, 1912, by which 1,635 souls were launched into eternity, no more prominent name has been remembered in that connection than that of the late W. T. Stead. Statesmen, Army, and, especially, Navy men remember with gratitude his policy of " two keels for one," which to-day has saved

our island home from invasion and the devastation of Belgium, if not the Empire, from disaster.

Miss Estelle Stead wrote me, enclosing in her letter two excellent photographs of her father and one interesting psychograph, and said :—" The photos of my father are splendid. Don't you think so ? " They are certainly the finest I have, as yet, inspected. (See Plate III.).

Now for the facts. Miss Stead, prior to her visit to Crewe, during the week-end, 9th, 10th, 11th of October, 1915, had a persistent desire for and an intuitive impression that she would get a portrait of her father if she went to Crewe and was herself the sitter. Before leaving London she purchased a box of plates. On arrival in Crewe, 3.5. p.m., she proceeded to the residence of Mr. and Mrs. Walker (26 Stamford Avenue), and, with them, went at once to the home of Mr. and Mrs. Buxton, and met there Mr. Hope, the psychic photographer, and Mrs. Buxton.

A circle was formed by the above persons and Miss Stead, sitting around a little table, on which her box of plates was placed. Mr. Hope passed into the trance-state, and directed that four photographs should be taken, *i.e.*, two of Miss Stead, one of her and Mrs. Buxton, and one with Miss Stead and Mr. Walker, as they were to test the power in that way.

Miss Stead opened her box of plates in the dark room, filled in the slides, and after the exposures returned to the dark room, took out the plates and put them in the developing tray, and watched the development. During the whole process Mr. Hope

Miss Estelle Stead and psychic photograph of her Father

PLATE III. [*To face p.* 160

never touched the plates till they were developed, and Miss Stead carried the rest during her stay, and even slept with them at night. A lady's face —recognised by Miss Stead—appeared on two of the plates. On Saturday she bought in Crewe another box of plates, and had the packet sealed up.

During Sunday afternoon photographs were taken under similar conditions, and the same lady and one like her father—a rather poor one—appeared on the plates. On Sunday evening the sealed box was placed on the little table, in full light. Miss Stead was instructed to hold her hands with Mrs. Buxton and Mr. Walker over and under the box, Mr. Hope—under control—placing his hands over theirs. Then Miss Stead was told to place her left hand on top of the box, and place the bottom of it against Mrs. Buxton's forehead. The two top plates were to be exposed in the camera, and the two bottom were to be developed. This Miss Stead did, and never allowed Mr. Hope to touch the plates, the results being on one of the two exposed plates a photograph of a man unknown, and on one of the unexposed plates a psychograph (Plate IV.). to which reference is made further on.

On Monday morning, October 11th, 1915, Miss Stead sat again alone, and under the former test conditions, with the result she obtained the two excellent photographs of her father mentioned in her letter. I reproduce the smaller of the two (Plate III.), as being the clearest for that purpose concerning which Miss Stead has written :—

"I know many will say, 'Oh, Mr. Stead's photograph can be obtained anywhere, and can be easily faked for Spirit photographs.' I have never seen a photograph of my father exactly like either of these, and I have my father's word they are genuine. Still, I do not ask anyone to believe just because I say so. If anyone can give me faked photographs of my father—under exactly the same conditions as these were produced—I shall be pleased to give him the opportunity."

It must be borne in mind :—

1st, The psychic photographs were clear and thoroughly identifiable.

2nd, They came in answer to definite impressions in the percipient, Miss Stead.

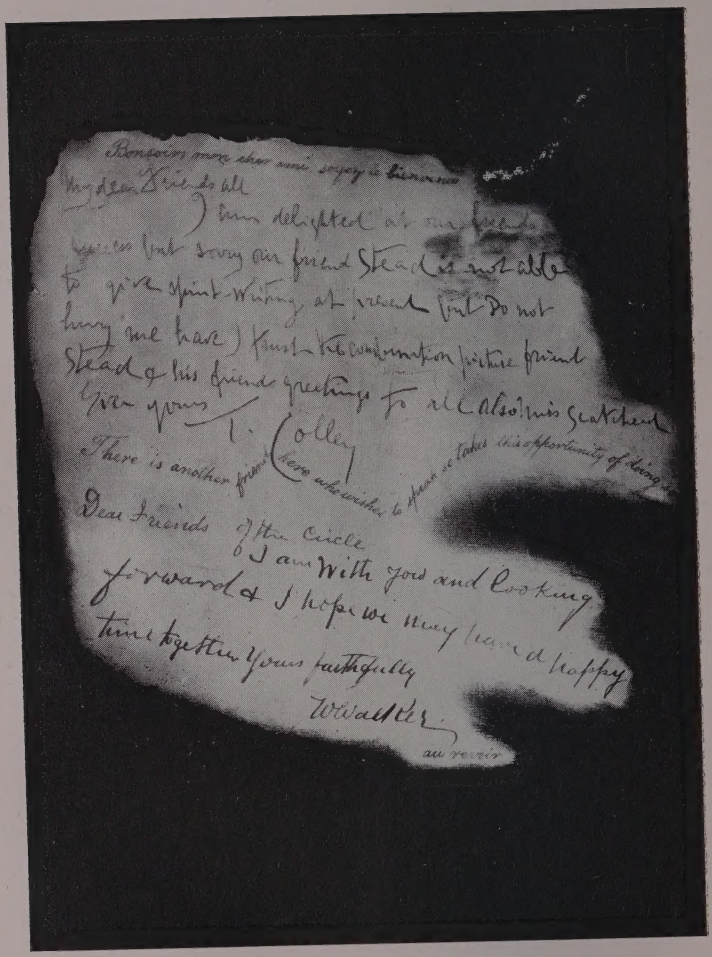
3rd, They were obtained on her own plates, which were untouched by the psychic photographer, till developed ; that is to say, rigid test conditions.

4th, "No similar photographs of her father were taken of him in life."

5th, The prior photograph obtained was a poor one, which, although not a success, clearly indicated that the Intelligences in the Invisible endeavoured to produce a likeness.

6th, The object for which Miss Stead went to Crewe was fully and completely fulfilled.

With reference to the psychograph, which in this case consists of messages precipitated on photographic plates in a sealed box held in the hands, and, although the plates were not exposed in a camera, are developed as if they were, the messages are as follows :—



Psychograph

PLATE IV. [*To face p.* 163

"*Bon soir, mon cher ami. Soyez le bien venue!* (Good evening, my dear friend. Happy be the meeting!)

"My dear Friends all.—I am delighted at our friend's success, but sorry our friend Stead is not able to give spirit-writing at present, but do not hurry. We have, I trust, the combination pictures. Friend Stead's and his friends' greetings to all; also Miss Scatcherd. —T. COLLEY.

"There is another friend here who wishes to speak, so takes this opportunity of doing so."

"Dear Friends of the Circle,—I am with you and looking forward, and I hope we may have a happy time together.—Yours faithfully, W. WALKER. *Au revoir.*"

The outstanding features of this psychograph are:—

1st, The test conditions under which it was obtained.

2nd, The spirit-writing attributed to the late Archdeacon Colley and Mr. William Walker is identical with their own handscript while they were in life.

3rd, The two excellent photographs of the late Mr. Stead and the above psychograph, with an attempted picture of Stead, more than fulfilling the promptings of Miss Stead before she left London for Crewe, furnishing complete proof of Psychic Intuition being established by Photography.

CLAIRVOYANCE SUSTAINED BY PHOTOGRAPHY

Clairvoyance—treated elsewhere—is as old as mankind, sacred and profane history supplying

abundant testimony. It was among the first of the Psychic Faculties recognised and accepted as proved by the Society for Psychical Research, London and New York ; so little more may be said, except proof of its existence has been emphasised by Photography. Numerous cases could be given. I will mention one. The Rev. Charles L. Tweedale, Vicar of Weston, photographed in the breakfast room of the vicarage an old man who was clairvoyantly seen by Mrs. Tweedale. Affidavits were duly filed of the event. The photographs were produced in the previous (third) edition of this work. The London S.P.R. has wholly failed to investigate Psychic Photography, influenced thereto by the wife of a late eminent professor of Cambridge. However, the American Society for Psychical Research has been pursuing a wiser course, as its journal has borne testimony ; when Dr. James H. Hyslop considered the subject of sufficient importance to deal trenchantly with those who are too ready to attribute the results of Psychic Photography to fraud.

PSYCHIC IMPRESSIONABILITY AND CLAIRAUDIENCE PROVED BY PHOTOGRAPHY

The remarkable psychic photograph of the wife of Mr. A. G. Hales, the well-known novelist and war correspondent (residing at 3 Pembroke House, 3 Doughty Street, London, W.C.), presents a unique and most striking proof of Psychic Faculty by Photography.

In the account—which I have summarised—given by Mr. A. G. Hales to the editor of *Light*, and

published in that journal, pp. 293–4, on September 9th, 1916, Mr. Hales says :—

" My wife died nearly five years ago in Buenos Aires (November 11th, 1911). Since then we have received many messages from her, for my daughter (who is the wife of a medical man) is a psychic, and so, too, is Miss Jean Reid, a friend of the family, through whom the portrait was obtained. None of the family know much about photography ; my daughter, who assisted in the experiment, knows very little, and Miss Reid practically nothing.

" Last year, about December, my daughter was strongly impressed to ask me for a camera, without any clear idea what it was for. I obtained a camera from a fellow journalist engaged in photography, and with it he sent me plates, and these, with the camera, I handed to my daughter, who, with Miss Reid, tried to get a ' spirit photograph,' without result. But one day my daughter suspended a cord across the room, close to the wall, and hung over it a couple of sheets for a back-ground and placed the camera in front of it. Shortly afterwards, while in the kitchen, she heard a voice say, ' Go and take the photograph now.' She supposed that it was Miss Reid speaking from another room, and went to her. But Miss Reid knew nothing of it, and, judging that it was a ' message,' they went into the room where the camera was. My daughter put the slide in with a couple of plates, and looked at the sheet. But even to the eye of Clairvoyance nothing was visible. However, being hopeful of some result, my daughter took off the cap, exposed the plates, spoilt one by accident, and sent the other to a

photographer to develop, with the result you see (Plate V.)

"The portrait is clearly recognisable as that of my wife, wearing, however, a much brighter expression than she habitually wore before passing away. There is no similar portrait of her in existence. It is a splendid likeness of my wife as she was two years prior to her death."

Miss Jean Reid, interviewed by the editor of *Light*, not only confirms the above, but volunteered the information that the photographer who developed the plate took it to be an ordinary photograph, and, seeing only a sitter whose figure was concealed by a sheet, thought it was a plate "wasted."

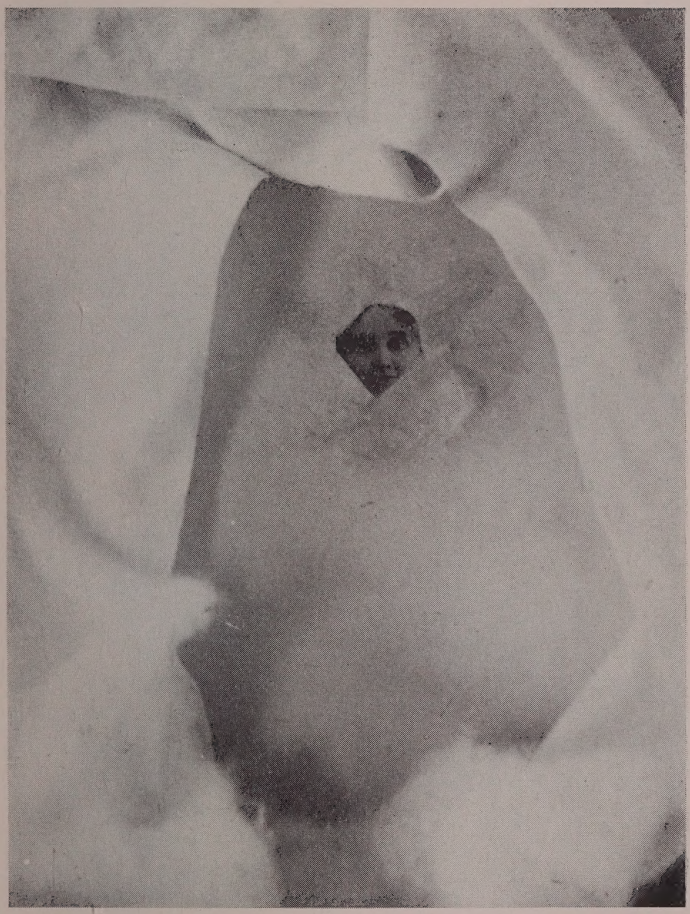
Miss Reid was the medium for the manifestation, and sat close to the sheet while the psychic photograph was taken by Mr. Hales's daughter. Miss Reid never let the plate out of her possession until she handed it to the photographer and had it developed.

In Mr. Hales's letter to me, dated October 12th, 1916, he says :—

"I am sending you herewith the only copy I have for your work. Please take great care of it. . . . It is a most perfect likeness of my little partner."[1]

The above constituted a clear statement, in simple language, of the facts. What are the

[1] THE HALES'S PSYCHIC PHOTOGRAPHY.—Mr. A. G. Hales has not only testified to the absolute identification of this photograph as being that of his wife and life-companion, but has sent me the photograph and permitted its production. As indicative of the value which Mr. Hales places on this unique production, he has commissioned Mr. Joseph Mordecai, the eminent artist who painted the famous portrait of His Late Majesty King Edward, to paint a life-sized portrait of Mrs. Hales from the foregoing intensely interesting psychically produced photograph.



Psychic Photograph of Mrs. A. G. Hales

PLATE V. [*To face p.* 166

Psychic Faculties proved by this unique photograph?

1st, *Psychic Impressionability* to spiritual telepathy from an Intelligence in the Invisible—vague perhaps, but effective. Object to get a camera. Purpose not at first made clear.

2nd, *Clairaudience*, veridical hallucination of a voice, clear to the percipient: "Go and take a photograph now."

3rd, Prompt obedience to "the voice," being rewarded by the daughter obtaining a photograph of her mother as the latter appeared in earth-life two years prior to her passing away to the Higher Life. The whole, furnishing conclusive evidence for super-normal faculty and the reasonable deduction that it was employed by the arisen mother in the Invisible, strengthen the conviction of her husband in her previous messages, and to console her daughter for her mother's physical absence from the sense-perception of those whom she loved on earth.

CLAIRAUDIENT DREAM AND PHOTOGRAPHY

During the visit of the Crewe Circle of Christian Spiritualists, consisting of Mr. and Mrs. Buxton and Mr. Hope, psychic photographer, to Glasgow in June–July, 1914, "Semper Idem"—a gentleman well known in Scotland as a photographic expert—was called by those concerned to exercise his skill in photography during the stay of these visitors in Glasgow. Many in Glasgow received psychic photographs of departed persons, concerning which several have testified to me. I cannot deal with them here, except to say that this

expert has been decided in his verdict as to the undoubted reliability of the procedure and psychic portraits obtained, for he himself supplied plates of a special emulsion ; and during the entire operations, lasting over several days, the mediums never once were permitted to touch the plates. That apart, this gentleman relates with some surprise an experience which he had in the above connection. He says : —

" There is the interesting experience of my own dream on the Saturday night before the lecture by Mr. Galloway at the Masonic Halls, Berkley Street, in connection with the psychic form—unrecognised—on the negative of Mrs. ——, taken a day or two previously. I was partly awakened by a clairaudient dream, in which a voice called twice, ' Leo,' and I (knowing a Leo in my youth) said, ' Is that you, Leo Weyers ? ' The reply was distinctly, ' No.' Then I had a vision of the photograph of Mrs. ——, and over the psychic picture the words written, ' Leo Tolstoy ' ; the sequel being that the day following my dream the psychic figure which came on the screen during the lecture—from the photograph—was that of Mrs. —— and Leo Tolstoy." Mr. Wm. Jeffrey, 15 India Street, Glasgow, who had the lantern plates made for his lectures on Psychic Photography, can substantiate the above.

PERFECT PROOF OF PSYCHIC PHOTOGRAPHY

Mr. Fred Barlow (" Bryntirion," Springfield Road, Moseley, Birmingham), has given me permission to reproduce his article and the photographs from

Light (August 20th, 1921). In this work, he says: The normal photograph of my father was taken some fourteen years before his death. At the same time the likeness between that photograph and the super-normal picture is obvious. Towards the end, my father became much thinner through illness, the beard became longer and whiter. In fact, the psychic result greatly resembles his features as they were before death.

Mr. Barlow is a business gentleman, a careful researcher, and whose keenness for the evidential is most marked. He says:

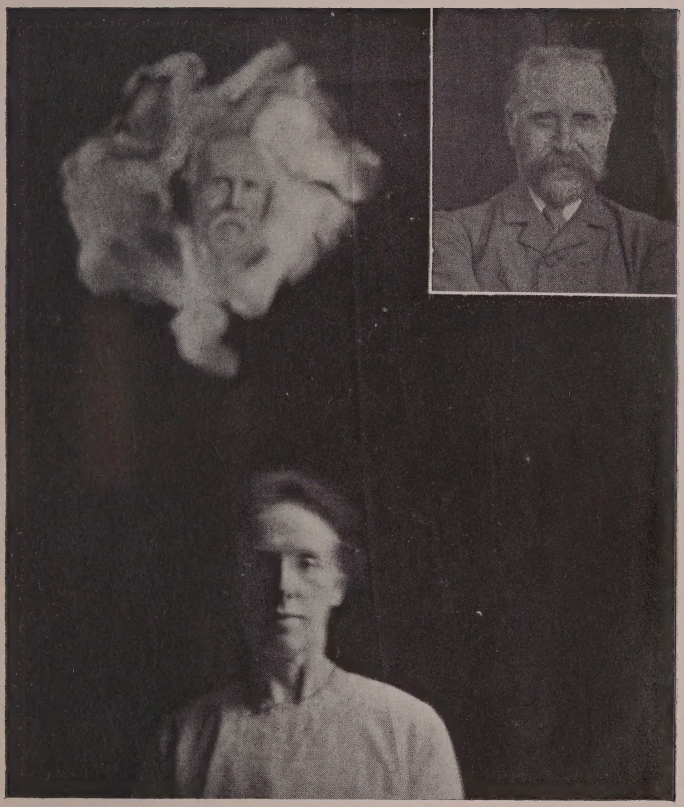
My father passed to the higher life towards the close of last year, after a long and painful illness. Gentle in disposition, he was one of God's true saints, and was beloved by all who knew him. In those last solemn moments of his earthly life, my repeated but unspoken cry was, "Father, if it be possible, come back and prove to us that you still live."

We have just been fortunate in having Miss Besinnet with us for a short series of séances. During the last séance, on a Sunday evening, an Intelligence, purporting to be that of my late father, endeavoured to communicate and manifested to my wife and also to my cousin, who was often with him towards the end. This cousin resides at our native town of Congleton, and was on a short visit to Birmingham. To her, on that Sunday evening, a message came in the direct voice, "Don't return home yet—stay on a little longer!" and then, indistinctly, what sounded like "Uncle Harry." My cousin immediately exclaimed, "Oh! it's Uncle Harry" (my father).

The day that Miss Besinnet and Mrs. McKenzie left us, Mrs. Deane, the psychic photographer, and her family came to spend with us their August holidays. The morning after their arrival (12.8.21) we sat quietly together with a view to securing photographic phenomena. After a short service my cousin (who had decided to remain a day or two longer) and another lady were separately photographed, six plates being exposed in all.

After exposure I took the plates into my dark room and developed them, neither Mrs. Deane nor any of her family being present during this operation. Two plates out of the six we exposed that morning were affected. The lady friend, on whom the first three exposures had been made, obtained the face of a most beautiful girl, the psychic effect being much clearer than the normal photograph.

On one of the three photographs of my cousin we secured a supernormal likeness of my father—(Plate VI.) clear and distinct and very similar to what he appeared to us during those last moments of his earthly life. We had no difficulty in recognising the result from the wet negative, but anxiously awaited prints before definitely committing ourselves. It seemed as though the negative would never dry, but eventually we were able to take prints, and no one knows just how much that photograph means to us. It seemed too good to be true, and in order to get independent confirmation I immediately sent out prints, being particularly careful not to suggest who it was. Such a precaution, however, was quite unnecessary as the likeness is apparent to all who knew my father, and have



The Barlow Photograph.

Mrs. Deane, Psychic Photographer.] PLATE VI. *To face p.* 170

seen this photograph. Of all these, so far as I know, not one has hesitated to pronounce the psychic effect a beautiful likeness. My little boy of seven was shown the psychic picture, and asked :

" Who is this, Ronnie ? "

" Grandpa ! "

" Which grandpa ? "

" The grandpa that died ! "

" But how do you know it's grandpa ? "

" Well, I know his face, don't I ? "

Mrs. Deane had never met my father, nor had she seen any photograph of him. The psychic effect is not a copy of any normal photograph nor could it have been produced from same. At the same time, the likeness is such that it was immediately recognised by my mother, brothers, relatives and by many who knew my father—some of these indifferent, or actually antagonistic to Spiritualism. They simply could not do otherwise than admit the likeness as the resemblance is immediately detected, even by those who did not know my father, on comparison with a normal photograph.

During the séance my cousin states that her thoughts were mainly on her father and mother, whom she hoped would be able to manifest. I must confess that my own attention was centred, more or less, on the photographic proceedings.

Reference has several times been made in *Light* to the attack on " Spirit Photography " by Messrs. Vincent Patrick and Whateley Smith. In my reply to this ignorant and abusive article I pointed out that I, with many others, had on numerous occasions secured supernormal photographic results,

under conditions where trickery would be absolutely impossible. I also endeavoured to point out many of the absurd arguments and want of photographic knowledge on the part of the authors. At the same time, I made the confession that, although I had taken part in scores of photographic séances, I had never personally secured what I could truly describe as a definite recognised likeness.

Mr. Whateley Smith, in his article, says :

" . . . If it could be shown (i.) that a given ' extra ' was unmistakably recognisable as a portrait of a deceased or even a living person, and (ii.) that the medium concerned could not possibly have obtained a likeness of that person to work from, then we should be obliged to attach great weight to this factor, even if the conditions were not otherwise such as to exclude fraud. For such a result could not be fraudulently produced. . . ."

I know that this has actually happened in hundreds of cases, but I could not then say that I personally had experienced it. It is almost as though this photograph has been sent to me so that I can say to Mr. Whateley Smith, " Here, my dear Sir, is the positive proof you seek. The evidence is sound and will admit of thorough investigation. Both intentional and unconscious trickery are ruled out of Court. This one photograph alone answers, to the very letter, the specification you have laid down for a result that ' could not be fraudulently produced.' If, as you say, you are willing to be convinced, why do you not investigate a few cases such as this instead of taking an unfair advantage of your position to cast abuse on honest folk like the

Crewe Circle and Mrs. Deane—a deed that should rankle in your mind and cause you the discomfort you deserve? "

Our would-be critics are silenced! How can they be otherwise in face of perfect proof, such as this, which week by week is steadily accumulating?

With the foregoing cases given to illustrate the unsuspected support which Photography gives to the reality in man of Psychic Faculty, I must close an interesting subject, just touched upon.

CHAPTER X

PSYCHIC FACULTY AND TELEPATHY

IN this chapter I propose to glance at psychical phenomena, which are for convenience sake, grouped under the headings of Psychic Faculty and Telepathy although, as a matter of fact, they continually interblend in manifestation.

Under Psychic Faculty may be noticed those powers of *seeing*, *hearing*, *knowing*, and *foreshadowing* in a super-normal way that " which was, is, and is to come " ; just as by *feeling* Psychometry, we learn much of what has been. The exercise of Psychic Faculty not being traceable to any known external stimulus, appears to consist of a transfer of knowledge from the subconscious or Psychic Self to the outer or ordinary-conscious-cerebrally-functioned-Time-and-Space Self ; in a word, from the true ME to the ordinary Me.

Under Telepathy, a few incidents of the super-normal transfer of knowledge from external sources to the individual, i.e., from the NOT ME to the ME, will be given. While every care has been taken to select illustrations from reliable sources, they are offered more to show the modes of manifestation of our psychic powers, than as absolute evidence to substantiate them. And it is to be noted, in passing, that only a tithe of the subject can be considered in these pages.

We have all read or heard of the super-normal activity of the mind in individuals who have fallen

from heights or who have been rescued from drowning, and also of the power of mind to work out problems while in dream-states. One or two illustrations of these will be of interest.

Professor Heiron of Zurich some years ago bore testimony to the great rapidity of mental action in special circumstances. While " doing the Alps " he slipped from a snow-covered crag ; he fell a few feet at first, then slid rapidly, head first, down an inclined cliff for nearly a mile, from which he shot sixty feet through the air, and landed on his head and shoulders. Throughout all this sliding and falling his mind was marvellously clear ; and while the events of his past life flashed in rapid panoramic succession before him, his mind was calm ; for a time he was able to note this sensation—he was conscious of hearing the most delightful and charming music—but his observations were brought to a sudden stop by the sharp crack of his head and thud of his body, the last two things he was able to remember.

Professor Heiron became interested in the subject as a result of his own experience, and set about interviewing others who had met with accidents, and, like himself, had escaped death.

Among those interviewed was one Legrist, an Alpine climber, who fell backwards from a cliff and was nearly killed in the valley below. He told Professor Heiron that he was conscious from the beginning to the end of his fall. His mind worked with great rapidity. He reviewed the causes which led up to the accident, saw himself a dead man, and in imagination traced the effects of his

death upon the fortunes and the future of his fatherless family.

All the witnesses examined bore testimony to the rapidity of mental action and the numerous circumstances thought of; also the nature of the sensations in falling, which were proved to be the reverse of those feelings of terror and pain one would most naturally associate with such experiences.

Most persons who have been resuscitated from drowning have narrated similar experiences, supernormal activity of the mental faculties being the almost universal testimony. But it is only when we study mind as manifested in the play of Psychic Faculty that the foregoing—astonishing as it is—becomes commonplace.

A remarkable instance of psychometrical dream-vision, bearing relation to articles held and studied during a prior time, is related in the *Proc. S.P.R.* (August, 1900). Professor Hilprecht had been vainly attempting for some time to decipher two small fragments of agate which were supposed to belong to some wealthy Babylonian. Tired, and without success, he retired and went to sleep. He says :—

"Then I dreamed the following remarkable dream. A tall, thin priest of the old pre-Christian Nippur, about forty years of age, and clad in a simple abba, led me to the treasure-chamber of the temple on its south-east side. He went with me into a small low-ceiled room without windows, in which there was a large wooden chest, while scraps of agate and lapis-lazuli lay scattered on the floor. Here he addressed me as follows :—'The two fragments which you have published separately

. . . belong together, and their history is as follows :—King Kruigalzu (*c.* 1300 B.C.) once sent to the temple of Bel, among other articles of agate and lapis-lazuli, an inscribed votive cylinder of agate. Then we priests suddenly received the command to make for the statue of the god Nidib a pair of ear-rings of agate. We were in great dismay, since there was no agate as raw material at hand. In order for us to execute the command, there was nothing for us to do but cut the votive cylinder into three parts, thus making three rings, each of which contained a portion of the original inscription. The first two rings served as ear-rings for the statue of the god ; the two fragments which have given you so much trouble are portions of them. If you will put the two together you will have confirmation of my words.' "

Mrs. Hilprecht says :—" I was awakened from sleep by a sigh, immediately thereafter heard a spring from the bed, and at the same moment saw Professor Hilprecht hurrying into his study. Thence came the cry, ' It is so, it is so.' Grasping the situation, I followed him, and satisfied myself in the midnight hour as to the outcome of his most interesting dream."

I remember it was related by Mrs. Charles Haddon Spurgeon that on one occasion she had noticed that her husband had not been able to concentrate his thoughts and prepare a sermon for a special occasion, as was his wont. He tried several times and gave it up. This disheartened him and caused him much anxiety, for the sermon was to be preached next day. He retired to rest and sleep. Mrs. Spurgeon was surprised to see her husband rise during the

night and audibly deliver his sermon, or rather outline its main points, and then lie down again, as if nothing had happened. When he awoke he was not conscious of what he had done, and it was only when he was informed that he realised the important nature of the discourse given.

That a train of thought is sometimes worked out subconsciously, is a well known psychological fact. Another instance is within my own knowledge, I knew a gentleman (M.A. Cantab.), subsequently a Wrangler, who had been for some time troubled over a complex mathematical problem, which he had failed to solve. He rose in his sleep, took pencil and paper, sat down at a small table, and worked the problem carefully out. He was unconscious of the fact until he, next morning, saw his own somewhat crooked calligraphy, figures, and the problem solved. That which had perplexed the ordinary conscious intellectual powers was solved by the subconscious self when the avenues of ordinary sense were closed; he *saw*, and *wrote*, and worked out the lines of thought which baffled his intellect during the day. The more striking cases of Agassiz and Hilprecht, in which there has been an undoubted play of Psychic Faculty, cannot be explained by any convenient talk of "intellectual automatism" and "unconscious cerebration."

In these there is a *waking up within*, observable in hypnotism, in trance-lucidity, and similar states; but these are a little beyond the range of our present inquiry. Of the exercise of Psychic Faculty in hypnotism I do not propose to speak, as that has been touched upon in my work, *Human*

Magnetism ; or, How to Hypnotise. But one other case bearing on this phase of working out the day thoughts—subconsciously and super-normally in dream and sleep states, when the external senses are quiescent—will suffice.

Dr. Felix L. Oswald, whose scepticism and hard-headedness would have made him a Podmore of Psychical Research had he lived in our time, had to admit the exhibition of Psychic Faculty.

" Somnambulists," he said, " will execute feats—both mental and physical—*apparently beyond the scope of their ordinary faculties.* Dream-walkers will leave their beds and use the open window to reach a roof-top, which in the day-time they would hardly venture to ascend with the aid of a ladder ; or walk safely along the edge of a precipice where dizziness would make the co-operation of a conscious sensorium a direct cause of danger." He illustrates this with a story of two Scotch Highlanders who happened to see a fish-hawk's nest in a crevice of a deep cliff overhanging a point of the seashore almost inaccessible on account of the violence of the breakers ; they engaged in a dispute as to the possibility of reaching the nest from the top of the cliff. Their controversy finally led to a wager, which the younger of the two friends proposed to settle the next day by clambering down the precipice with the aid of a common grappling-hook. The incident had been almost forgotten when, one night, Sandy saw his friend get out of bed and leave the room by sliding down a tree which could be reached from the top of the rustic balcony in front of the window.

Wondering what his room-mate could be about, Sandy slipped downstairs and peered about the yard and the adjoining garden, but the night-walker had disappeared in the darkness. Early next morning they found him in the front porch of the house, where he had fallen asleep on an armful of sticks and reeds, which, on closer inspection, proved to be the nest of the fish-hawk. Near lay a silken handkerchief, tied up in the form of a pouch; it contained two greyish-white eggs. On awakening, however, the sleeper seemed wholly unable to account for his absence from his bedroom, though his scratched arms and shins bore witness to the vicissitudes of his nocturnal adventure.

It is a common experience that the dream memory is often obliterated on the resumption of the waking powers; this is due to the activity of the mind in the ordinary-conscious states.

Second-sight is a spontaneous phase of Clairvoyance similar to Telepathy, and generally refers to future events. It includes *seeing* at a distance things happening as well as to come—premonition and prophecy. Second-sight is said to be peculiar to the Highlander,[1] and certainly there was much in his life in the old days which was very favourable to it; but its exercise is by no means confined to the Highlander of Scotland. It is more common than supposed, and is characteristic of all warm-hearted, emotional, and intelligent people the world over. It has to be confessed, however, that the hustle and bustle of modern life, and city life especially, is

[1] The Highlander has a great amount of the "dirge," "lament," and mystic in his nature, and hence sudden deaths and funerals enter into his second-sight symbolic revelations.—J. C.

opposed to the exercise of Psychic Faculty. I may add, in passing, that neither the exercise of Second-sight nor Clairvoyance—now acknowledged at large and exercised freely among psychics—should be taken as evidence for Spirit control so readily accepted among Spiritualists. They are phases of Psychic Faculty in man, and have been manifested by him in all ages. In the last seventy-three years they have come into prominence owing to Modern Spiritualism and the *S.P.R.*, London and New York.

Maeterlinck, the great Belgian writer, has a curious theory with regard to intuition, which he calls "Human foreknowledge." He points to the remarkable fact that great catastrophes claim far fewer victims than the probabilities in each case might lead one to conclude. It generally happens that some strange chance has kept away a number of people who might otherwise be involved in the various calamities—fires, explosions, and railway collisions. He remarks that these usually take place when the number of people involved is much below the average; and he refers to the frequent remark in the newspapers that, but for such and such circumstances, there might have been a larger number of victims. His explanation is, that in many people there is "a mysterious, unfailing instinct" which warns them, unconsciously to themselves, of impending danger—moved apparently by some whim or caprice, or accepting some trivial engagement which in ordinary circumstances they would have disregarded, and they thus postpone a journey by train or steamer, or a visit to some threatened structure, and are saved from danger.

This is a correct generalisation as to the majority of individuals, and is well borne out by facts. On closer examination, we find that this " mysterious, unfailing instinct " also expresses itself consciously in individuals, awake and asleep, by foreshadowing knowledge. How often do we hear of this or that providential warning, escape, of the vague fear which haunts one, or of distinct warnings, and what they led to—all being the varied play of the Psychic Faculties, as indicated in these pages.

Goethe, himself a psychic, if not a psychical researcher in his day, noticed a sensitive receptivity that was more marked in some persons than in others. He says :—

" We all walk in mysteries. We are surrounded by an atmosphere of which we do not know what is stirring in it or how it is connected with our spirit. So much is certain, that in particular cases we can put out the feelers of our soul beyond its bodily limits, and that a presentiment—nay, an actual insight—into the future is accorded to it.

" Besides, one soul may have a decided influence upon another, merely by means of its silent presence, of which I could relate many instances. It has often happened to me that, when I have been walking with an acquaintance, and had a living image of something in my mind, he has at once begun to speak of that very thing. . . .

" We have all something of the electric and magnetic forces within us, and we put forth, like a magnet itself, an attractive and repulsive power, accordingly as we come in contact with something similar or dissimilar."

GOETHE A " SENSITIVE."

The portraits of Goethe in Weimar scattered through the " Conversations " are many and impressive. One day Eckermann was walking towards Erfurt when he fell in with an old gentleman who astonished him by saying that he had been Goethe's valet for almost twenty years. The valet vied with the poet in praise of the great man, and related a story which admirably illustrates Goethe's sublime gift of intuition in matters of which science was then ignorant.

" One time he rang in the middle of the night, and when I entered his room I found he had rolled his iron bed to the window, and was lying there, looking out upon the heavens. ' Have you seen nothing in the sky ? ' said he ; and when I answered in the negative, he bade me run to the guard-house and ask the man on duty if he had seen nothing. I went there ; the guard said he had seen nothing, and I returned with this answer to my master, who was still in the same position, lying in his bed, and gazing upon the sky. ' Listen,' said he to me ; ' this is an important moment ; there is now an earthquake, or one is just going to take place ' ; then he made me sit down on the bed, and showed me by what signs he knew this."

I asked the good old man " what sort of weather it was."

" It was very cloudy," he replied, " no air stirring ; very still and sultry."

I asked if he at once believed there was an earthquake on Goethe's word.

" Yes," said he, " I believed it, for things always

happened as he said they would. Next day he related his observations at Court, where a lady whispered to her neighbour, ' Only listen, Goethe is dreaming.' But the Duke, and all the men present, believed Goethe, and the correctness of his observations was soon confirmed ; for in a few weeks the news came that a part of Messina, on that night, had been destroyed by an earthquake."—From *John o' London's Weekly*.

Something of this sensitiveness in various forms is illustrated in the following cases.

" Who amongst you," said the late Captain Burton, F.R.G.S., " cannot quote cases of men being strongly affected by the presence of some animals? You have all heard of Henry III., and of the Duke of Schomberg, who could not sit in a room where there was a cat. A notable instance occurred in my own family—a brave soldier who fought through many a campaign, yet turned pale and faint in the feline presence. He *neither saw, smelt, heard, felt, nor tasted the cat* ; the fact of its being there was enough."

It has been again and again stated in the public press that this was true of the late Earl Roberts. I do not know whether it is true or not. His bravery could not be disputed, but it is said that a decided uneasiness crept over him when a cat was present. He knew it by some remarkable sensitiveness to the emanations proceeding from the animal, not usually detected by others.

Earl Roberts, like all great generals, was as

sensitive as he was brave. This sensitiveness is favourable to that *unfailing instinct, divine intuition* —that putting out of the feelers of the soul—which has been exhibited by great souls since the world began. This play of Psychic Faculty was promptly acted on by our late British Field-Marshal.

The following incident in the experience of Earl Roberts, when he was Commander of the Army in India, furnishes an admirable case in point. In his *Autobiography* he says :—

" My intention, when I left Kabul, was to ride as far as the Khyber Pass, but suddenly a presentiment, which I have never been able to explain to myself, made me retrace my steps and hurry back to Kabul—a presentiment of coming trouble which I can only characterise as instinctive.

" The feeling was justified when, about halfway between Butkhak and Kabul, I was met by Sir Donald Stewart and my Chief of Staff, who brought me the astounding news of the total defeat by Ayub Khan of Brigadier-General Burrow's brigade at Maiwand, and of Lieutenant-General Primrose, with the remainder of his force, being besieged at Kandahar."

That was the signal of his celebrated march to and the relief of Kandahar. His *Autobiography* contains many other instances of " accidents "—interpositions, presentiments, etc., experienced by and thoroughly believed in by the gallant general and and exhibiting both Psychic Faculty and Telepathy.

Had His Majesty's Britannic Government listened to Earl Roberts' warnings in 1910–14 the Empire would have been in a better position. His advice

fell on deaf ears. That is the usual British way. We hope stolidity will give way to more prescience in achieving the greater peace of Europe in the near future.

Some are influenced by "voices," others by visions, and some by vague impressions, but all our great leaders have been endowed with something of the divine intuition which the late Earl —then General—Roberts undoubtedly possessed. Many are conscious of directing influences; whether called Inspiration, Intuition, Premonition, or Providence matters little, so long as the fact elicits testimony and is acknowledged. Stanley, the great traveller, refers to it in his *Darkest Africa*. And the history of the late Queen Victoria, and the testimony of those nearest in touch with her, all bear witness to her marvellous intuition, by which on more than one occasion she overruled the decisions of her counsellors, and saved the nation from being plunged into the horrors of unmeaning and unnecessary war.

Of vague fear presentiments, many could be given. I will give two.

Sandow tells us in that excellent work of his, *Strength, and How to Obtain It*, how he left England for America in the *Elbe*.

"Somehow, I used to feel that the ship we were on was a doomed vessel. I am not ordinarily superstitious, and it is not necessary to account for the feeling, but do what I would I could not shake off the dread impression that one day that ship would go down. I became friendly with the engineer, whom I used to visit in his own cabin,

and I advised him to give up his appointment and go to sea no more."

Shortly after this the vessel was lost. The engineer was amongst the saved. The captain stood by the vessel and went down with her.

"Among the many stories of presentiments that turn out to be trustworthy" (*Two Worlds*, December 18th, 1903) "must be included the strange case of Mrs. Elvey, the wife of a Coleford iron-miner. She begged her husband not to go to work that day; she feared that he might be killed. It was the last day before the mine was closed down. . . . Elvey made light of her fears, went to work, and was killed by the fall of a mass of iron ore. These facts were stated at the inquest."

Sometimes the premonition comes in more definite form. "A voice" is heard. The following, related by the Rev. D. Minot Savage, is of interest:—

"I have a friend, Mrs. Mary A. Livermore, famous for her devoted services during the war, and one of the greatest woman-speakers that the world has ever known. She told me how her life was saved during her travels in the West on a certain occasion, by her hearing and instantly obeying a voice. She did not know where it came from, but she leaped, as the voice had ordered her to, from one side of the car to the other, and instantly the side where she had been sitting was crushed in and utterly demolished. She said:—'I cannot believe that this was the interference of God, but it may have been the interference of some friend in the invisible.'"

Mrs. Sarah Jane Whitaker, of Paddington, London, tells a story, in *Light*, of her having crossed the Atlantic from America to Liverpool, and having with her a lot of luggage. On landing, and while her luggage was undergoing inspection by the Customs, a lady passenger introduced herself and entered into conversation with her. Mrs. Whitaker informed this lady that she was going to Wales next day. Both agreed to stay in the same hotel over-night in Liverpool. The luggage was duly placed in the store-room of the hotel, while Mrs. Whitaker and her young brother went to dinner. Later on in the evening while they were at tea, the lady came to say good-bye. When she had been gone some time, and during a conversation between Mrs. Whitaker and her brother, the former heard a voice saying, "Your luggage is *all gone*." Mrs. Whitaker started at this, but did not move till she heard the voice again saying, "Your luggage is *all gone*." She and her brother ran downstairs, and, to their great surprise, found all the luggage gone and the labels strewn on the floor. They went by cab down to the pier, where the lady had gone to take steamer for Glasgow. They were in time to see the captain, identify the luggage, and secure the captain's permission for its removal. While this was going on the lady passenger, or thief, came up and attempted to brazen the matter out by demanding the luggage, and then saying that if it was not her luggage she must have left hers at the hotel, etc. The captain and porters would have given her in charge, but Mrs. Whitaker declined, saying, "Oh! no.

There is One above who will take charge of her." This case produced a profound impression at the time, and it is well authenticated.

Other phases of presentiment point out something definite, without suggesting a time or probable period of occurrence. The tragic death of M. Emile Zola is within the memory of most of us. He had for many years a presentiment of death by asphyxia. The editor of *La République* said :—

" I remember dining some years ago, one summer evening, at the residence of Monsieur Edmond de Goncourt and Monsieur and Madame Zola. There was a lively conversation on politics, literature, recent discoveries, and especially on the important rôle which electricity had begun to play in the world ; and inadvertently reference was made to improvements which were likely to be effected in the hotel in the Rue de Bruxelles where Monsieur Zola resided, notably by the substitution of electric lighting for gas. Madame Zola, accustomed to gas, was opposed to the change and unwilling to hear it spoken of. But Monsieur Zola, in the peremptory tone which he usually assumed when he made up his mind on any question, suddenly exclaimed :—' No ! No ! I will have no more gas where I live ! Without taking into account all kinds of inconvenience, and the dangers of explosion, there is the danger of asphyxia—and it is that *that I dread the most* ! ' "

PREMONITION IN DREAMS

There are dreams and *dreams* ; the former do not interest us, but the latter do, because they

present evidence of the seeing, hearing, and knowing, in a super-normal way, of that which is and is to come in the near future, and which could not be known through the ordinary channels of sense. We have abundant evidence of the existence of Psychic Faculties in man, apart from that borderland revealed in dreams and in allied sleep states, but that evidence I do not propose to touch upon in this article.

With regard to premonition in dreams, I propose to present a few instances which I *believe* to be true, and some which I *know* to be true. Some are of the symbolical or second-sight order, others are mixed, while a few are so plain and direct in character that their meaning can be grasped without difficulty.

Some of the most interesting dream experiences known to me are not reportable. Of the subjects of them, some are dead, some are living, but their most telling dreams have related to private matters which neither they nor they friends would like to see made public, and others have either been contributed to the press already or are about to be so. Even in the following cases I have been compelled to hold back a precise statement of names and dates, but, if necessary, these can be supplied.

Although I am seventy-nine years young, I have only had one dream of a premonitory or psychical character. It had nothing weird about it. It may have been a warning or not, but at any rate it was a perfect revelation of things to come. Why I never had any more premonitory

dreams I cannot tell, and even of this one the *cui bono ?* was doubtful. But I think I have found the answer in being able to listen to, and sift, the evidence presented by other dreamers.

Here is the outline of my dream. My parents were residing in Belfast, Ireland, and in July, 1851 or 1852, as nearly as I can recollect, we all went to a little seaside resort called Green Island, a few miles down the Lough. I had a companion with me, a youngster of the name of Cook, whose father was then lessee of the Theatre Royal, Belfast. Boy-like, I enjoyed the beach and the fishing, had a healthy appetite, and was not given to dreams ; but about the third night that we spent at Green Island I had a very vivid dream to this effect :—

I seemed to be going along a country road, with three other boys, bent on pleasure and mischief. I remember seeing an old-fashioned country shop, in a clump of three or four little houses which we would call a " clachan " in Scotland. There was a bread-van from Belfast before the door, but we passed on and turned up a narrow lane which led to a place called " The Knock," a fairly good-sized hill, and in time found our way to the " plat," or grassy knoll at the top, on which we romped and played about to our hearts' content. One of the boys whooped as he saw a hawk drop the mutilated body of a sparrow at his feet. This excitement over, I noticed a vessel, I think it must have been American, a full-rigged ship with all sails set, sailing up the Lough. It looked so beautiful, with its white sails, that we were all delighted, I thought ; but we soon forgot it in our gambols,

racing to and fro. I was a little ahead of the others when I suddenly came to the edge of a precipice, or deep break in the face of the knoll; I tried to check myself, and awoke with a start.

The dream was so real, vivid, and connected that it was a little time before I realised that I had been dreaming only. Shortly afterwards I fell asleep again, and the next day, beyond telling one or two about it, I forgot the whole thing. Three or four days afterwards, the boys, tired of the sea-shore, proposed to go up the hill, and we went along the road by the way of the old village, past the clump of one-story thatched houses and the old shop, which I had never seen before except in my dream, and on up the lane to the top of the hill, and everything I had dreamt took place except the falling over the cliff. It seems that when I got there I started back, when young Cook, seeing my danger, caught hold of my jacket and jerked me backwards, and I fell, dizzy and frightened. When I recovered I remembered my dream, and there sure enough was the big ship, with its white sails, sailing up the Lough.

There was no Society for Psychical Research in those days, and I was too young and too thoughtless to get corroborative evidence, but I give the dream as a true one, literally fulfilled, and one which I am not likely to forget.

SYMBOLICAL PREMONITIONS

Sometimes the presentiment comes symbolically in a dream; that is to say, the knowledge gathered by the Psychic Self is communicated to the ordinary

self in that form. Forster, in his *Life of Dickens*, reproduced a letter written to him by the novelist, dated Washington, February 4th, 1868, in which Charles Dickens told what he had heard while at dinner with Charles Summer ; the only other guests present were his secretary, and the War Minister, Stanton. Abraham Lincoln, the President, was shot on April 14th, 1865. During the forenoon of the same day a Ministerial Council was held. Mr. Stanton, who was in command of the Northern Army near Washington, was a little late. Shortly after his arrival, the President, in a quiet and dignified manner—unusual to him—broke off in the middle of a sentence, and said : " Now, gentlemen, to business." After the Council was over, Mr. Stanton, who left with the " General Fiscal," passed a remark on the extraordinary change which had come over the President. The General replied : " We all noticed it before you came, while we were waiting for you." Lincoln had said, with his head upon his breast : " Gentlemen, something extraordinary will happen, and that very soon ! " Whereupon the General had remarked : " Something good, sir, I hope ? " And the President replied in an earnest manner : " I don't know, I don't know ; but happen it will, shortly." As everyone was struck with his appearance and manner, the General again took up the matter, and said : " Perhaps you have learned something which is unknown to us ? " " No," answered the President, " but I had a dream ; and this is the third time I dreamt it. Once was on the night before the battle of Bull's Run ; another time was before that of . . . "

(some other battle at which the Northerners were defeated). His chin sank down on his breast again, and he sat still, plunged in thought. "Might we ask what the dream was, sir?" said the General. The President replied, without raising his head or changing his position: "I am on a deep, broad, rolling river; I am in a boat, and I am falling in! I am falling in! . . . But this has nothing to do with our business, gentlemen!" As Stanton and the General went away, they remarked that it would be interesting to see if anything did really happen, and they agreed to take note of it. That same evening the President was shot. Summer and Stanton were the first two public men who were in attendance on the President (after he was shot in Ford's Theatre) till his death. About six weeks before Lincoln's assassination, he had a striking dream, in which he thought he was in the White House, and saw a great concourse of mourners surrounding a coffin, which, upon examination, he found to contain his own body—a dream which was too tragically fulfilled a few weeks later.

Lincoln's tragic death suggests that of Garfield and M'Kinley, and others were foreshadowed too. Regard for space will not admit of these being detailed. Indeed, President M'Kinley had himself a premonition of the coming end, before the fatal day of the reception at the World's Fair Exhibition. Predictions and premonitions are by no means confined to individuals. They extend to religious movements, political events, and to catastrophes of war, and also to individuals whom these movements and events have brought into public notice.

(Mrs.) Emma Hardinge (Britten) in 1860, before a breath of a rumour of the war between North and South, in the United States of America, was heard of, predicted that event, and pointed out most clearly the condition of that city and the fate of the State in very vivid and striking language while on a temporary visit to Mobile. Dr. Rodes Buchanan, to whom reference has already been made in these pages, very graphically foretold the fate of Galveston, in the South, with a marvellous clearness—that terrible disaster being a matter now of history. Many instances of similar accurate predictions could be given as to public matters and to individuals. Coming events *do* cast their shadows before. It is most remarkable what a large body of evidence has been brought forward—independent of the attention which Psychical Research has paid to this and allied subjects—to prove the reality of the psychic intuition possessed by human beings, which penetrates the near future.

Mrs. Coates, who sometimes exercised this supernormal gift, and fell into " second-sight " when undisturbed and sitting in quiet reverie, had shown in our private circle a keen insight into the future. For many reasons, unfortunately, the most telling incidents are not those which can be published; while the following, taken from notes made by me at the time, is not offered as evidence, but rather as an illustration of psychic impressionability.

I remember the evening (Friday, October 19th, 1899) when certain friends came in. The subject of the South African War was warmly discussed. The Kruger Ultimatum (October 9th, 1899) had been

issued. Lord Salisbury had replied, and additional troops had been hurried to the front. One gentleman was sure that six weeks after the landing of those despatched the war would be practically settled. The Boers would be driven out of Natal, and, by the following Christmas, Pretoria would be in our hands and peace proclaimed. The utmost contempt was expressed at the idea of the Boers resisting the skill and efficiency of our officers and brave troops. The cost of the war was talked of. The sum of £10,000,000 had been asked for in Parliament, and it was thought £25,000,000 would pay the bill. In fact, the views expressed were those which most people entertained at the time. To express different views was considered a very serious thing to do ; the person holding such views was unpatriotic, if not an enemy to his country, etc. Mrs. Coates, who had been sitting quietly by, said :—" I am impressed that this war will be very serious, and will last over three years. Instead of our troops being in Pretoria by Christmas, the Boers will not be driven out of Natal by that time ; and before that the British will suffer serious disasters, and over 10,000 men will fall before the Boers are cleared out of Natal." She felt that a serious disaster was taking place or overtaking our troops just then.

Her ideas of the length of the war, and her gloomy forebodings, were treated with friendly banter and incredulity. There was much more said, but the foregoing note is all I have of that time.

Again, later on, when Lord Roberts declared the war was over and came home, and received the

thanks and the rewards of a grateful people, Mrs. Coates averred that the war was not over and would not be for another year, and in the meantime thousands of our brave soldiers would be swept away by disease in unprecedented numbers. All this was treated as romance. I confess that I thought she was wrong. More than once the Intuitive Perceptions scored. She knew nothing about the war—could know nothing about it—more than could be gleaned by a glance at the press—but the prophetic element was only too truly fulfilled.

This will not appeal to the general reader as evidence, as does the authenticated prophecy of M. Cazotte, but it does to those familiar with the facts and present on these occasions, as well as to many friends to whom her opinions were repeated.

Later still—it was at the time when we were all agog with the hopes and expectations of the Coronation (of His Late Majesty King Edward VII.), and friends were going to London to see the processions and all that—Mrs. Coates *felt* then that something serious would overtake the King—not assassination, but a serious illness, and she said that the Coronation would not come off. This was a week before the " bolt came from the blue " about the King's illness, and the serious operation he had to undergo. That many others throughout the country had similar impressions, only confirms what I have said.

I have noticed, in this play of intuition and Psychic Faculty, that it is generally *more* reliable where the seer is not personally interested—that

is, where their own wishes, aims, ambitions, or personal equation have nothing to do with the predictions. *Where we are personally concerned it is safest not to prophesy.*

When living in Glasgow we had a neighbour, the Rev. Donald M'Kinnon, who resided in a villa next to ours, with whom we were on very friendly terms. His wife had been dead some time, and the old gentleman kept house as best he could with servants, and pursued his usual ministerial work.

One evening, towards the end of 1891, I returned home rather later than usual. The children were in bed, and my wife and I were sitting at supper about half-past ten. During the repast my wife told me of a dream she had had that morning about the Rev. Mr. M., our next-door neighbour. She dreamt that we had been sitting in that room talking, and that she heard someone come up the gravelled walk and ring the bell; she went to the door, and there was a young woman whom she had never seen before, whom she described to me, who had come to her in great distress and asked her to come and see the minister, for he was very ill. She went with her to see him, and she described to me the room and the state that he appeared to her to be in, in her dream. While we were conjecturing whether there was anything in it, someone was heard coming up the walk, and the door-bell was rung. The servant being in bed, my wife went to the door, and there indeed was the young woman—a new servant recently engaged by the minister, whom she had never seen before—standing at the door,

who implored my wife to go round and see the old gentleman, who was very ill. Mrs. Coates called me, and I saw that the young woman in dress and appearance corresponded with the visitor of the dream. My wife hastened to go round, and I went and called upon a well-known physician, Dr. Ebenezer Duncan—now Professor Duncan—to attend the case. As it was some little time before the physician was able to go, I went to the minister's house, and on going upstairs to his room I saw things pretty much as my wife had described them in telling me her dream. Dr. Duncan came in and advised, and my wife remained to see that his orders were carried out. The doctor had been told of the dream, and he laughed, and said that he believed such things were possible and that my wife was "a witch." Although not exactly as a matter of evidence, but of conversation, when the minister's son and daughter-in-law—whom I had wired for—arrived, they were told of the dream. The reverend gentleman recovered, and we had many chats about this and other matters; and while a strictly religious and orthodox man, he believed in "second-sight," and told us of many instances which came to his knowledge.

In 1892 Mrs. Coates had another very vivid dream about this old gentleman. She dreamt that she was looking out of the window and saw, coming down the road, a hearse and a number of carriages, and that there was a crowd of gentlemen; and the hearse and the carriages drew up in order before his gate. That evening Mr. M'Kinnon called, as he was wont to do twice a week since his wife's

death, to have tea with us, and he was told of the dream, with the exception of the hearse, etc., being before his gate—they were described as being "across the way." We knew that our friend was a Highlander and believed in second-sight, and we did not wish to alarm him. He listened attentively, and said he was glad "it was no' at his gate." He was in excellent health and spirits, and even danced a few steps on the lawn, in his kindly way, to amuse the young folk, as he was going away.

He died suddenly in a fortnight's time. He had preached twice that Sunday, and, what was thought strange, he gave a review of his ministry, and was particularly earnest and eloquent. On arriving home from the last service he complained of feeling exhausted, and almost before he could be helped or given any refreshment he died. The dream was fulfilled. These dreams were told to Mr. Moir, chemist, Victoria Road, Crosshill, and others, before fulfilment.

Mrs. Coates has had many symbolical dreams within my knowledge which have been only too truly fulfilled, and unfortunately have foreshadowed trouble either to someone dear to her, to ourselves, or to both. Thus whenever she dreams of nursing a baby boy, this invariably predicts trouble and anxiety in relation to one certain person.

In January, 1903, without any ostensible reason, she dreamt that our neighbour's house, Glenburg Cottage, Rothesay, was on fire, burning fiercely, and in due course left four standing walls. She told me and all of us about that dream—I omit

the details. It was not symbolical. It was literally fulfilled a fortnight afterwards.

There are dreams and *dreams*, and I believe in the play of the Psychic Faculty in dreams, not merely because of the foregoing, but from independent evidence from many sources and from all grades of society. It is possibly too early to attempt an explanation of the phenomena of thought—mind, as we know it, but not as it really is—but it is very clear that our ordinary conscious life is but a mere fragment of our whole life and possibilities, and that our dream-life gives us a glance at some portion of these beyond the reach of our ordinary consciousness.

Of the many reliable stories of the finding of missing persons through dreams, I will give the following :—

An inquest was held at Shanklin on the evening of the 20th February, 1903, on the body of Miss Marjorie Lumsden, who had mysteriously disappeared after taking part in a dramatic performance on the 10th of February. Colonel Lumsden, the father, was present at the inquest. Manger, a coast-guardsman, said in his evidence that he had seen a lady on the pier a few minutes before eleven on the 10th. He went on the pier again ten minutes afterwards. There was then no sign of her. He had searched about the shelters to satisfy his own curiosity, but found no trace of her. He gave no alarm, thinking that the lady might have gone out for a walk after supper, and possibly left the pier when he was not there. Mrs. Silas Kemp, the wife of a fisherman, found the body and earned the reward

of £50. She told the jury that, by following the indications received in a dream, she was led to the spot where the body lay, and approached it close enough to recognise it as a body, and saw the rings on the fingers of the deceased. She then went home and told her husband, when the body was secured.

Mr. Innes Smith and Dr. Cooper identified the body, both of whom saw her engaged in the play. The jury returned a verdict of " Found drowned."

Mrs. Kemp had probably been dwelling upon the mysterious disappearance of the young lady, as the matter had been the talk of the neighbourhood. In sleep, when the ordinary sense-channels were wholly or sufficiently inhibited, either by the liberation of Psychic Faculty she found the body, or she may have been impressed—in dream state—by the departed one. This may be regarded as an instance of Telepathy from the dead. It is not, however, sufficiently clear, but remains a good example of Psychic Faculty, partaking of the character of clairvoyance.

The following incidents, related out of the abundance of Mrs. Besant's personal knowledge to the *Weekly Sun*, admirably illustrates not only the play of our Psychic Faculties, but Telepathy also—*i.e.* super-normal knowledge derived from the mind of another, living or dead.

" On the day of my father's funeral my mother sat with vacant eyes and fixed, pallid face—the picture comes back to me yet, it so impressed my childish imagination—following the funeral service, stage after stage, and suddenly, with the words, 'It is all over!' fell back fainting. She said

afterwards that she had followed the hearse, had attended the service, had walked behind the coffin to the grave. Certain it is that a few weeks later she determined to go to the Kensal Green cemetery, where the body of her husband had been laid, and went thither with a relative; he failed to find the grave, and while another of the party went in search of an official to identify the spot, my mother said, 'If you will take me to the chapel where the first part of the service was read, I will find the grave.' The idea seemed to her friend, of course, to be absurd; but he would not cross the newly-made widow, so took her to the chapel. She looked round, left the chapel door, and followed the path along which the corpse had been borne till she reached the grave, where she was quietly standing when the caretaker arrived to point it out. The grave is at some distance from the chapel, and is not on one of the main roads; it had nothing on it to mark it, save the wooden peg with the number, and this would be no help to identification at a distance, since all the graves are thus marked, and at a little way off these pegs are not visible. How she found the grave remained a mystery in the family, as no one believed her straightforward story that she had been present at the funeral. *With my present knowledge the matter is simple enough, for I now know that the consciousness can leave the body, take part in events going on at a distance, and, returning, impress on the physical brain what it has experienced. The very fact that she asked to be taken to the chapel is significant, showing that she was picking up a memory of a previous going from that*

spot to the grave; she could only find the grave if she started from the place from which she had started before. Another proof of this ultra-physical capacity was given a few months later, when her infant son, who had been pining himself ill for 'papa,' was lying one night in her arms. On the next morning she said to her sister, 'Alf is going to die.' The child had no definite disease, but was wasting away, and it was argued to her that the returning spring would restore the health lost during the winter. 'No,' was her answer. 'He was lying asleep in my arms last night, and William (her husband) came to me and said that he wanted Alf with him, but that I might keep the other two.' In vain she was assured that she had been dreaming, that it was quite natural that she should dream about her husband, and that her anxiety for the child had given the dream its shape. Nothing would persuade her that she had not seen her husband, or that the information he had given her was not true. So it was no matter of surprise to her when, in the following March, her arms were empty, and a waxen form lay lifeless in the baby's cot."

PREMONITION OF A DIPLOMATIST

In Burton J. Hendrick's *Life and Letters of Walter H. Page,* late Ambassador of the United States of America, to the Court of St. James[1]:

[1] Peace proceedings were engineered by Germany through Speyer and Strauss in America after the Battle of the Marne, and President Wilson was keen to bring peace about, leaving Germany the dominating factor of evil on the Continent. The foresight and intuition of the American Ambassador by his letters placed a check on the impractical and premature efforts of President Wilson, and the torpedoing of the *Lusitania* stopped them, changing the current of the war, by the actual ultimate defeat of Germany.—J. C.

" Page's letters have disclosed that he possessed almost a clairvoyant faculty of foreseeing approaching events. The letters of the latter part of April and of early May (1915) contain many forebodings of tragedy.

" ' Peace? Lord knows when!' he writes to his son Arthur on May 2. ' The blowing up of a liner with American passengers may be the prelude. I expect such a thing.' And again on the same date : ' If a British liner full of American passengers be blown up, what will Uncle Sam do? That's what's going to happen.'

" ' We all have the feeling here,' the Ambassador writes on May 6th, ' that more and more frightful things are about to happen.'

" The ink on these words was scarcely dry when a message from Queenstown was handed to the American Ambassador. A German submarine had torpedoed and sank the *Lusitania* off the Old Head of Kinsale, and one hundred and twenty-four American men, women, and children were drowned."

MRS. HARRY HAWKER'S PREMONITION

Doubtless many explanations will and have been given for the following practical illustrative instance of optimistic premonition and its accurate fulfilment to this day.

The whole story was revived in the *Daily Mail* in its columns which contained an account of the tragic death of Mr. Harry Hawker, who was killed in July, 1921, while practising for the " Air-Derby " in a Nieuport-Goshawk machine, which crashed to the earth in flames.

It may be remembered that in May, 1919, a gallant attempt was made by Mr. Harry Hawker and Commander Mackenzie-Grieve to fly the Atlantic from St. John's, Newfoundland, to Ireland. No news had come to hand from passing ships or wireless for seven days. Flying men had great fears for the safety of the brave men. The *Daily Mail*, which offered the prize of £10,000 for the first direct flight across the Atlantic, had given up hope. When five days had passed without news, that paper, on May 23, 1919, announced that if the airmen did not return it would divide the prize between the next of kin.

Mrs. Harry Hawker—owing to her persistent premonition of her husband's safety—wrote to Lord Northcliffe:

"While appreciating this as a very noble offer, I cannot and will not believe that my husband is not alive. I am sure that he will return to hear of the generosity of the *Daily Mail* and your personal kindness to me at this time."

Mrs. Hawker's wonderful premonition was a puzzle to airmen and to her friends, many of whom had given way to despair. On Saturday evening she told—with smiling optimism—those who called:

"You are looking down in the mouth, boys. Cheer up, we shall have some good news to-morrow."

This conviction proved to be correct, for on Sunday she heard the glad news by telephone.

Mrs. Hawker, who was asked to give some kind of explanation of her gift, replied:—

"Oh, I don't know. I just felt it. I have felt it all week. Other people had their tails down, but

I hadn't." Mrs. Hawker was the least excited of the joyful party, which greeted and helped her to celebrate the good news.

When Mr. Harry Hawker reached London, excitement reached its highest since the Armistice day 11th November, 1918. Leaving the history of that day of rejoicing to one side, the great fact of human prescience stands forth established. Multiply the foregoing instances of premonition and its accurate fulfilment by 10,000, and you will arrive at a faint idea of that which is taking place in human experience daily.

In the foregoing cases presented in this chapter we find intuition of a high order: prevision and prophecy affecting the living, and accurately fulfilled; Telepathy from the dead, concerning which a few more cases will be given at the close of the next chapter.

CHAPTER XI

PSYCHIC FACULTY AND TELEPATHY—*continued*

In the last chapter we were fairly launched into the Mysteries of Telepathy. But " What is Telepathy ?" We do not know. All we can say is that it is a name or label to cover a series of mental or psychical phenomena taking place in the form of information, news or messages between the living and often between those departed ones and those who remain. It appears to be a sum-total or interblending of all the psychical powers of man—spontaneously manifested. And as we have evidence for in the play of Telepathic Communion between persons in this life, it has frequently been discovered that the agent either in dream or in ordinary conscious states has been unaware of sending or intending to send a message. A few cases have been already given, a few more are given in this chapter. Still we do not know what Telepathy is, or by what means the varied phenomena take place.

Both the phenomena and the term require explaining. Possibly the Society for Psychical Research—established for forty years—may accomplish the solution some day. We can afford to wait. The Facts are of overwhelming importance. Too great to be ignored.

With the history and procedure of the S.P.R. we have nothing to do, but I think it well to express our indebtedness to those investigators : Sir William Crookes, F.R.S., O.M., Messrs. Myers, Gurney,

Hodgson, Sidgwick, Sir Oliver Lodge, and Sir William Barrett, among others, who instituted the great work of Research. There were giants in those days, and their great courage and persistence have surely been their reward.

Sir William Barrett, F.R.S., was—in my opinion—the originator, if not the practical founder of the S.P.R., and is the most notable of the few who remain with us to-day. Sir William, still active, has written frequently to the Press, as well as in the *Proc. S.P.R.* on psychical subjects. He has given many lectures throughout the Kingdom, and recently published a work, entitled *On the Threshold of a New World of Thought.* This work is worthy of its author, and should be read by those interested in the subjects presented in these pages. I may say, in passing, that all the earlier Psychical Researchers become—as the result of their personal investigations—not only thoroughly convinced of the Facts of Telepathy, but of survival—The Me after death. Not a few became thoroughly convinced Spiritualists.

I will now continue the outline of Telepathy.

It will not be possible to give cases illustrative of every phase of Telepathy, and to attempt to classify these would serve no useful purpose. But for the sake of a little regard for order, the subject will be considered under General Telepathy, where unknown Agents affect (unconsciously to themselves) Percipients at a distance, who are also unaware of the source of their suddenly acquired knowledge; and special instances of Telepathy from the Living and the Dead—including the

play of Psychic Faculty—in *seeing*, *hearing*, supernormal knowledge ; the Double and the Apparition.

General Telepathy is admirably suggested by some reported remarks which passed between the late Mr. W. H. Preece (while Engineer-in-Chief to the General Post Office) and a representative of the *Daily Chronicle* ; the latter was interviewing Mr. Preece with regard to wireless telegraphy.

Interviewer : " May there not be some new force which will enable us to communicate without any artificial assistance at all ? "

Mr. Preece : " You are thinking of psychic powers such as Oriental races claim to possess. One often imagines that in these Eastern countries there may be an element of communication of which we are not aware. It was rumoured, you know, that the death of General Gordon at Khartoum was known the day after in Cairo. This, perhaps, may fairly be said, that scientific men are coming to believe in the existence of a new force—psychic force—of which as yet we have only had glimmerings, and hardly that."

Of these glimmerings we have had the " Indian Secret Mail," which has been the puzzle of the Anglo-Saxon for centuries. It has been paralleled of recent years in the experiences of whites in Africa, North and South—many curious examples of which reached us during the late South African War. And we have been informed in the press that only two days after the defeat of the Mahdi and the wiping out of thousands of Sheiks at Omdurman by Kitchener and Macdonald, the news was known on the Gold Coast, where the natives

gave the whites a wonderfully accurate description of that event. It will not, however, be necessary to give more incidents of that kind. Of Telepathy from the living, a few will serve our purpose to show that messages are flashed from the agents or agent to the percipients or the receiver by every Psychic Faculty possessed by man; he *feels, sees, hears, touches, and knows* the strange events, emotions, and becomes aware of that which *has been, is, and is to come,* independently of and superior to that which could possibly reach him by the ordinary channels of sense.

TELEPATHY FROM THE LIVING

Mr. Maskelyne, of Egyptian Hall fame, although he posed as the opponent of all Spiritist phenomena, has had his little psychical experience, which he tells himself (in *M.A.P.*, April 22nd, 1899).

He speaks of being one of the few who, having passed through the Valley of the Shadow, have returned to tell the tale. While bathing in a canal, he was to all appearance drowned: in fact dead, but was resuscitated. With his mental condition while drowning—emotions, and unconsciousness, and all that—we are not concerned; but with these remarks we are:—

"One thing, however, did appear to my mental vision, as plainly as though it were actually before my eyes. That was the form of my mother, engaged upon her household duties. Upon returning home, I was utterly astonished to find that she had been as conscious of my danger as I had been, and at the moment when I was so near death. There are, of

course, innumerable records of such occurrences, in which a mutual influence appears to be exercised between mind and mind. . . . This mental action during the time of stress and danger, call it 'Telepathy' or what you will, is bound to remain an undisputed fact, which no amount of reasoning can explain away."

Here we have a case of *seeing*, and a simultaneous *awareness* of each other's state, while a message is flashed from his mind to hers on a deeper strata of consciousness than he is aware of. His mother received the message—how, she knew not. This is a fairly good illustration of both the play of Psychic Faculty and of Telepathy.

It would be impossible to give a tithe of the cases which have reached me from persons of repute; but one will be of service here, an ordinary case of the simultaneous reception of a message by two persons.

The teller of the incident, Mr. B., is a reputable member of St. Ninian's Church, Port Bannatyne, Bute, and a clear-headed business man to boot. Leaving business, he retired for leisure and comfort to the "Isle of the Blest," Bute.

At the time when the incident occurred he was living in Glasgow, and one day, just before sitting down to breakfast, he said to Mrs. B.: "M——, do you know, I cannot get Mrs. K. out of my mind this morning. I think that you should call on them to-day, and see how she and the family are getting along."

"That is very strange," remarked his wife. "I was just going to say that I have been thinking a

lot about Mrs. K. too, and I was going to tell you about it."

In the course of their chat, it became evident that they were struck with the same idea and about the same time—half an hour or so before they commenced to speak about it. It appeared to them all the more strange, as they were both impressed that Mrs. K. was in serious trouble; and why they should think so, they could not tell, for the last time they all met—about three months before—Mrs. K. was in the best of health and spirits. Mr. B. and his wife decided to go over that very afternoon and see their friend; she lived on the other side of Glasgow. They went, and were received at the door by Mrs. K.'s sister, dressed ready to go out, who, on seeing them, held up her hands in surprise, and said that she was just going over to them (the B.'s) to see if Mrs. B. could come and stay that afternoon, for Mrs. K. was very ill, and it had been decided that an operation was to be performed that day, and Mrs. K. felt that "it would be such a comfort to have Mrs. B. with her."

The message may have been "vague," but it served its purpose. Mr. B. and his good lady are thoroughly orthodox, and saw in this providential leading "God's hand."

PRAYER ANSWERED THROUGH TELEPATHY

Telepathy set in motion through the agency of sincere prayer appears to be a well-known fact, but only once in my life was I conscious of so remarkable a happening. Some years ago, before I had

even given any attention to these subjects, while residing in Liverpool I became acquainted with a worthy old Christian named Walker, who was chapel-keeper of a Methodist Chapel in the street in which he lived. He was an old soldier, and a man of piety and sincere faith. Poor in the things of this world, he was rich in his love of God and in the nobility and simplicity of his life. I never think of "Daddy Walker" but his character and this incident come to my mind. One morning I was hurrying down West Derby Road, and, indeed, had got half-way through Brunswick Road, when I commenced to think of the old man—I had not seen or thought of him for some months. I attempted to throw aside my impressions and passing thoughts. But it was of no avail. I became worried about him and began asking myself questions.

"Was he ill?" "Maybe he is in want? I think I will hurry back and see." I was in a hurry, and it would consume nearly all the time I could spare if I went back. After hesitating a moment, I hurried back up Brunswick Road, into West Derby Road, and to —— Street, and tapped at the door of his house. There was no response. The door was slightly ajar. I went in and found the old pair ("Daddy Walker" and his wife) on their knees in the kitchen. He was engaged in earnest prayer. After kindly salutations I apologised for intruding, and told him that going into town "I had been bothered about him in my mind, and did not feel I could be satisfied till I saw him and knew the truth." He told me, as near as I can recollect: he was at his last extremity, there was

no food or fuel in the house, he made no money, and he was putting the whole case before the Lord.

I had half a sovereign about me which I had taken out for an entirely different purpose. This I gave him. The old man, rubbing a tear from his eye and looking at his wife, said :—" Mary, don't thee doubt the Lord any more. I said He would help, and He has given me what I asked for." Old Walker went on to explain, not only his bad fix, but that he had no money to buy firewood with. He meant the old wood and tar-barrels which he bought and cut up into lengths and made into bundles, and sold for firewood ; he had asked the Lord for ten shillings, as he wanted that sum to buy a certain lot which he could obtain for that money. The old man received what he asked for. He believed the Lord had answered his prayer. Who would deny him the comfort of that belief ?

I have never hesitated to appreciate the value of prayer. The old man's thoughts set in force or liberated a force which vibrated the X ether which connected his mind with mine. He did not know that I should be the means of answering his prayer, but his faith was of the kind which makes men righteous and saves souls, or at least saves them from rational (?) scepticism.

By prayer, charitable institutions are maintained ; orphans are saved, reared, and educated ; missions of mercy are organised, and the necessary means are sought by the agency of prayer. May not our intensest thought, projected by prayer, impinge upon and directly affect susceptible or attuned minds in this world, and direct their attention to works of

faith and love, as well as reach the angels in that sphere beyond the ken of physical sense? Prayer is the language of love and a cry of dependence, the outcome of helplessness and need—a safety-valve for oppressed hearts. By prayer we are lifted into another plane of thought and action, where helplessness finds sustenance, and all that is needful is attained. To despise prayer shows the shallow mind, and a prejudice only paralleled by blindness to evidence, and yet some of our leading men in science, literature, and art do not hesitate to proclaim their unblushing Sadduceeism.

While speaking of prayer, and its possible answer by Telepathy through human agency, I am reminded of the remarkable coincidence associated with the finding of the body of Dr. (Miss) Hickman. On the very day her body was found Dr. Wilberforce asked his congregation to pray for the solution of the mystery connected with that young lady's disappearance. The congregation joined heartily in the intercessory prayer, and that afternoon the body was found. It may not be a clear case, but it is suggestive of the probable answer to prayer, by the finders being unconsciously led to the spot where the young woman's remains were found. Dr. Wilberforce has expressed himself as firmly convinced of the power of prayer, and accepts the foregoing as a striking instance.

Many cases of audible reception of Telepathy have been published in the *Proc. S.P.R.* The following case of "voice" Telepathy, received in the waking state of the percipient, is of interest (vol. i., page 6, *Proc. S.P.R.*) :—

" On September 9th, 1848, at the siege of Mooltan, Major-General R——, C.B., then adjutant of his regiment, was severely wounded, and thought himself to be dying, and requested that his ring be taken off and sent to his wife. At the same time she was in Ferozepore (150 miles distant), lying on her bed between sleeping and waking, and distinctly saw her husband being carried off the field, and heard his voice saying, ' Take this ring off my finger and send it to my wife.' "

This case was fully verified, and all the names are known to the Society. It will be observed that the lady both *heard* and *saw*, and that in all the preceding cases the percipients were either awake or in reverie, or in an appropriate receptive state. A few now will be taken in dream states.

TELEPATHY IN DREAMS

Of dreams there is no end, and the causes of dreams are too numerous to enter into: the state of the health, of the brain, and of the stomach will readily account for the bulk of dreams. There are dreams which can be readily traced to their source ; and although in character wonderful enough, such as the recovery of lost articles (for which neither Telepathy nor Spirit influence is required to account), still they all belong to the range of psychical investigation, except special dreams already referred to. All these must be left aside for a few cases more distinctly telepathic in character. The following from Camille Flammarion's work, *The Unknown*, illustrates *seeing* and *hearing*.

" Between my father and myself," writes one

well known to the author, " there was the strongest tie of affection, stronger than usually exists between father and son. The night when he fell down the staircase, I had got home from business about 8 o'clock, after a day of very hard work, and I went to bed immediately after supper. I always slept next the wall. I fell asleep as soon as my head touched the pillow, and slept a heavy, deep sleep, not even hearing my wife when she came to bed. I knew nothing until my father appeared to me at the top of a staircase, about to fall. I sprang to seize hold of him, and jumped out at the foot of the bed, making a good deal of noise. My wife awoke and asked, ' What the mischief are you doing ? '

" I lighted a lamp and looked at my watch. It was a quarter-past two. I told her what I had seen, and she tried to make me laugh it off, but did not succeed.

" I slept no more that night. I did not even go to bed again, the impression being so strong that I could not doubt but that my father had hurt himself seriously.

" I went early to town next morning, and telegraphed to him asking if all were well. I got a reply which exactly corresponded with what I had seen in my vision, and the very moment as well.

" The sad consequence of the fall we know too well ; but how, at the distance of so many miles, could I have seen my father fall ? That is a matter entirely beyond my comprehension."

Hearing combined with *motor action* and *feeling*.—

The late Mrs. Burton, in her *Inner Life in Syria*, gives several instances of Telepathy from the living. Her husband, Captain Burton, had been ordered to give up his consulship at Damascus at a moment's notice. His wife was at her country-house, sixty miles away. He had to go to Beyrout on his way to England, and wrote to his wife to get ready and follow him, and, under ordinary circumstances, he might have been well on his journey before his wife could possibly join him. Mrs. Burton said :—

" I went to bed as usual, and tried to be philosophical. When I went I had one of my dreams. I thought someone pulled me, and I awoke and sat up in my bed, and *I could still see and feel it*; and it said in a loud whisper, ' Why do you lie there ? Your husband wants you ; get up and go to him ! ' I tried to lie down again, but it happened three successive times, and big drops were on my forehead, with a sort of fear. My maid, who slept in my room, said :—

" ' Are you walking about and talking, madame ? '

" ' No,' I said, ' but somebody is. Are you ? '

" ' No,' she replied. ' I have not stirred, but you are talking with somebody.'

" After the third time, I grew to believe that the presence was real. I jumped up, saddled my horse, and, though everybody said I was mad, and wanted to put me to bed, I rode a journey five miles across country, as if I was riding for a doctor, over rocks and through swamps, making for the diligence half-way house. . . . The diligence was just about to start, but God was good to me. Just as the coachman was about to raise his whip,

he turned his head and saw me coming—hot, torn, and covered with mud and dirt from head to foot—but he knew me. I held up both arms; he saw the signal, waited and took me in, and told the ostler to lead my dead-beat horse to the stables. I reached Beyrout twenty-four hours before the steamer sailed."

In consequence of the vivid message, Mrs. Burton was able to confer with her husband, and understand his plans fully before he left for England. The Telepathy came more in this case while the lady was in a dream reverie than in a dream state; she was practically awake. Her servant also heard *the presence* walking and talking.

It is a common experience for letters to cross, their authors dealing with allied and similar subjects. But we do not often hear of allied dreams of a simultaneous and telepathic character. The following from a correspondent well known to the editor of the *Christian World* is interesting :—

"Sir,—I have read with much interest in the *Christian World* the valuable paper upon 'Dreams' by 'J. B.,' together with other more recent contributions upon the same subject from various persons, and am inwardly persuaded to give you a short chapter from my own recent experience.

"I have in the western hemisphere a friend of *forty years' standing*. Fourteen years ago a misunderstanding occurred, and all correspondence thereupon ceased. One night in the month of November, 1898, I had a very clear and impressive dream about this quondam friend, who at that time was over 5,000 miles distant, and of whom nothing

had just then occurred to remind me. In my dream this old friend stood before me as of old, and expressed very great sorrow and regret at what had occurred, and in a tone of passionate pleading said to me, '*Let bygones be bygones*,' and there and then a perfect reconciliation seemed to take place between us. I awoke, and to my great disappointment discovered it was *but a dream*! The next morning, at the breakfast table, I related my dream, and expressed regret that it was only a dream, and not a reality.

"Two weeks after my dream, to my great astonishment and delight, I received a letter from this very same friend, saying:—'I have had a most remarkable dream about you, and I saw you as you used to be fourteen years ago, and you said to me, "Let bygones be bygones." I do not know what it means, but I am just leaving for England, and trust to find my dream fulfilled.' This friend came to England. The dreams were related by each to the other. We compared notes, and found, as nearly as could be ascertained, that these dreams were not merely strangely *similar* but were also *simultaneous*; that is, at the very same moment of time two distinct minds were occupied by the same thought, feeling the same desire, listening to the same words, and all this without anything leading either the one or the other mind in this direction.

"I feel perfectly certain of the existence of forces of which, as yet, we know very little, but which will in days to come reveal themselves, and operate towards the elevation and unification of the human race, and that as soon as mankind is in a position

to rightly understand, control, and utilise these forces."

I will now close this selection of dreams with a case of unconscious Telepathy from the living to a most suitable and practical percipient. It is recorded by Dr. Horace Bushnell, author of *Nature and the Supernatural.*

" Captain Yount," he said, " a patriarch in the Valley of California, told him that six or seven years before their conversation he had seen a vision which had saved several lives. He (Captain Yount) had a dream in which he saw what appeared to be a company of emigrants arrested by cold and hunger. He noted the very cast of the scenery, marked by a huge perpendicular front of white rock cliff; the men were cutting off what appeared to be tree-tops rising out of the deep gulfs of snow. He distinguished the very features of the persons and the look of their particular distress. He awoke profoundly impressed by the distinctness and apparent reality of the dream. He at length fell fast asleep, and dreamt exactly the same dream over again.

" In the morning he could not expel it from his mind. Falling in, shortly after, with an old hunter comrade, he told his story, and was only the more impressed by his recognising without hesitation the scenery of the dream. This comrade came over the Sierra, by the Carson Valley pass, and declared that a spot in the pass answered exactly the description. By this the unsophisticated patriarch was decided. He immediately collected a company of men with mules and blankets and all the necessary provisions.

" The neighbours were laughing meanwhile at his

credulity. 'No matter,' he said, 'I am able to do this, and I will; for I verily believe that the fact is according to my dream.' The men were sent into the mountains 150 miles distant, directly, to the Carson Valley pass, and there they found the company exactly in the condition of the dream, and brought in the remnant alive."

APPARITIONS, GHOSTS, AND HAUNTINGS

I do not say that the spirits of the departed never visit us, for that would be to fly in the face of an amount of valuable present-day evidence, to say nothing of the well-authenticated records of the past. But I venture to think that many so-called apparitions, ghosts, are not "shades" of the departed, but mere shadows of a shade—not the departed, but merely pictures of them seen subjectively in Nature's invisible biograph. When Mrs. Denton saw "monsters in the deep," it would be the deepest folly to imagine that she was *seeing* anything which existed at the present time. When the late Miss Rowan Vincent had no difficulty in recognising Napoleon, she saw no ghost, but merely a picture of what had been, and her Napoleon was no more a reality than her St. Clouds. She gazed on a scene —a terrene experience—in the past, and psychometrically sensed a picture of what had been, but saw no true apparition.

Many sensitive persons—whether aware of psychometrical impressionability or not—placed in a room, or otherwise in proximity to a place, strongly impregnated by the emanations of "a departed," having articles of furniture, wearing apparel, and

possibly their very bones—we can believe that such an one may have seen a scene in which there were appearances of the dead, and may also have heard voices, noises, and all that. Nay, more, such an one may have seen a dreadful tragedy enacted, all apparently too real and terrifying in effect, and which was, for all that, nothing more than a living picture, thrown up by the films of the invisible biograph to psychic vision.

Some apparitions are thought-forms, but not the discarnate self. A distressed memory of intensest anguish, some unatoned evil, may cause the spirit —IN THOUGHT—to revisit once, nay, again and again, the unhallowed spot, and that thought, that memory, become impressed on some sensitive. This seems to me to be more likely than that the spirit, with its innocent victims, should be tied to the place, and be constantly re-enacting the crime again and again. I am sustained in this idea by the fact that the ghost comes on an apparently purposeless errand ; it re-enacts the old crime, which, like a fixed idea, has hypnotised it ; it wears the garments of a terrene memory, and all the attitudes and postures belong to the long-gone period of the departed earthly existence ; not only so, but the part played by such apparitions bears no relation to the embodied witness or witnesses. In a similar fashion the so-called apparitions—Queen Elizabeth, Henry VIII., at Windsor, and spectres at Hampton Court—play their meaningless part, all unconscious of those in the flesh who have an *awareness* of their presence.

In the foregoing there is some explanation in

defence of the sanity of the observers, but there are many instances in which it is clear that the visions and the apparitions are wholly hallucinatory—a creature of mind-wandering—an outward projection of some unconsciously evolved thought, and therefore bearing no relation to " veridical hallucinations," of which some instances will be given of the true *double* and the apparition.

The late Rev. Monsignor R. H. Benson, of the Roman Catholic diocese of Westminster, astonished —not long before his passing over—a large audience at the Hudson Theatre, New York, by declaring himself a believer in ghosts, haunted houses, and mundane manifestations from the spiritual world. Monsignor Benson was speaking on the subject of modern psychical research. He said :—

" I believe frankly and passionately in manifestations from the spiritual world. I cannot believe that the whole human race has been wrong all these centuries. We find ghosts and haunted houses in all countries and at all times. There must be something in it. I am perfectly sure that there is a part of our being which does not share in mortal dissolution, and can, under proper conditions, make itself known to living creatures."

HAUNTED HOUSES

Similarly he emphasised his belief in haunted houses, but only in " reliable " ones vouched for by intelligent people who knew the difference between a wailing voice and the wind in the garret. Monsignor Benson related how he once met a priest in Rome who told him that he saw a vision one

morning of his father in a coffin in his Canadian home. While pondering on the subject a cablegram arrived announcing his father's death, but further investigations showed that the father, while dead, was not in his coffin at the time of the priest's vision. "The explanation of modern psychology," said Monsignor Benson, "is that when the father was dying he was unconscious, but his subconscious faculties became more active and were coloured by approaching death. It was this colouring which conveyed to his son's mind the idea of the coffin."

VISION AS EVIDENCE

A sister's vision of a brother seen was narrated as evidence in an application heard in the Dumfries Sheriff's Court lately to presume the death of Archibald Scott, who went to Australia during the gold rush of 1851. Mrs. Jane Debenham, of the Old Rectory, Great Warley, Essex, widow of the late Dr. Debenham, said that the missing man was her father. Before he went to Australia he was a clerk in the York City and County Bank at Whitby. All efforts to trace him in Australia had failed. His elder sister, Sybella, many years ago told the witness that she was convinced by a vision that her brother was dead. She was taking a walk with her father one summer's evening, the sister said, and along the path coming towards them she saw Archibald dressed in a check suit which he used to wear. In passing the figure she did not speak, but turned round to look to make sure. The figure also turned and then disappeared. She asked her father if he had seen anything, but he said "No." She

(the sister) was certain that her brother died at the very hour she saw the vision. The presumption of death was declared.

A DREAM VISION

At the age of nineteen—sixty years ago—when crossing the Atlantic on a sailing-ship, I had something akin to a dream-vision. I was not sleeping. I was on the look-out, and the night was calm and beautiful. Although I was awake, the calm stillness of the surroundings induced in me something of reverie, and I became conscious of a cloudy, hazy appearance in front of me. It came nearer and grew more distinct, and then it opened and I saw what appeared to me to be the face of a sister whom I thought much of. The vision-face smiled sweetly at me and disappeared as suddenly as it came. I did not know what to make of it, but some months afterwards I learnt that she had died about the time I had that vision. The hour and the date were not taken by me, I regret to say, as my mind was not given to the consideration of psychical research problems in those days. I cannot tell whether this was a case of telepathy from my dying or departed sister. But, to conclude, it was more likely that there was an awakening of lucidity in myself, through which I became aware of her possible thoughts, whether she was conscious of entertaining them or not.

There is a double of the living and the true apparition of the dead; and through these, as through all *bona fide* psychic experiences, we are brought to the profound conviction that man is not

what he seems, but is himself a spiritual being, dwelling in a psychic body, and manifesting himself through a physiological organisation by which he is related to his fellows and present terrestrial environment. That while in the body, and manifesting himself in modes pertaining to it, he also at times has been able to show his independence of the external self by the exhibition of Psychic Faculty—by the double ; and when he has left the body, by a further exercise of these faculties—by intellectual persistence, and undoubted appearances after death.

All the same, the double and the apparition may not be the true Psychic Self, but they appear to me to be modes by which they reveal that Self—the True Me—to the ordinary conscious Me, in present modes of existence.

THE DOUBLE

The celebrated Dr. Abercrombie, of Edinburgh, related the following. In this case the agent, the Rev. Joseph Wilkins, dreamed a dream, and his mother, the percipient, was awake when she saw her son. The Psychic Faculties of *seeing* and *hearing* are indicated.

" Joseph Wilkins, while a young man, absent from home, dreamt, without any apparent reason, that he returned home, reached the house at night, found the front door locked, entered by the back door, visited his mother's room, found her awake, and said to her : ' Mother, I am going on a long journey, and am come to bid you good-bye.' A day or two afterwards this young man received a letter from his father,

asking how he was, and alleging his mother's anxiety on account of a vision which had visited her on a night, which was, in fact, that of his son's dream. The mother, lying awake in bed, had heard someone try the front door and enter by the back door, and had then seen the son enter her room, heard him say to her, 'Mother, I am going on a long journey, and am come to bid you good-bye,' and had answered, 'Oh, dear son, thou art dead,' words which the son also heard her say in his dream."

Mr. Terry, the late editor of the *Harbinger of Light*, which he established forty years ago in Australia, who reported so many cases of the double, and allied phenomena, told me of an interesting experience he had in his office with a sensitive, who saw and described a lady unknown to him, and who was writing to him in America. She saw this lady in his office. It turned out to be Mrs. Britten, the famous inspirational lecturess, so well known in every city and town of importance at home and abroad. When she arrived in Melbourne, Mr. Terry questioned her on the subject, when she informed him it was a common occurrence for her to be seen under similar circumstances at distant places by people in whom she was interested.

Mr. Andrew Lang, the genial Scotch writer, philosopher, and friend, testifies to seeing his friend Q. on one occasion opening his garden gate, coming up the path which led towards the window where he (Mr. Lang) was writing. It was in broad daylight. Mr. Lang got up to welcome him, and not more than five or ten seconds could elapse between his rising and going to the door to let Q.

in. But there was no Q. there. All this Mr. Lang fully describes in detail. He also tells us of going out to dine that day and meeting with Mrs. Q. and learning from her that Q. had not been out all day, that he was ill in bed, and had been there at the very time his double was seen. Mr. Lang had his usual fun at some of the late Mr. Myers's psychical terms, but seriously testifies to the fact of the double, and indeed to other phenomena.

The ghost within each of us can manifest itself without, and deliver a message, perhaps of no moment, or maybe indeed something of vital import —a presentiment or a warning, so intense that the emotion carries the thought-form or double with it. In the following story in *T. P.'s Weekly*, the editor vouches for the facts, but suppresses the names. I think it best to give it in the words of the writer :—

" Here is a spirit story whose truth I can guarantee —so far at least as I can guarantee the truthfulness of the friend who told it me. A young girl on her way to Cambridge to meet her fiancé started up at every station where the train stopped, and looked so wildly out of the window that an old gentleman in the carriage at last asked her what was the matter. ' Oh,' she answered, in great agitation, ' I have seen at every station the friend I am going to meet at Cambridge on the platform, beckoning me to get out, in a kind of terror.' ' Then take my advice,' said the old gentleman, ' and if you see him at the next station still beckoning to you, get out at once.' At the next station there was still the spectre beckoning to her in even wilder excitement than ever She hesitated no longer, got out at once—

as indeed did the old gentleman—and waited for the next train to take her to Cambridge. On her arrival she learned that an accident had happened to the preceding train, and especially to the carriage in which she had been seated, and from which, indeed, she had only and barely escaped with her life. The odd thing was that her fiancé, when his spirit was appearing to warn her, was himself so *sound* asleep in the waiting-room at Cambridge that he had not even dreamed of anything of the sort."

There is no phase of psychical phenomenon more substantially vouched for in the *Proc. S.P.R.* than the Double.

Mr. Podmore, whatever his attitude towards the bulk of the evidence for the disincarnate self, offers abundant evidence for Telepathy, including the double and apparitions. He gives cases of where the double has been projected by an effort of the will, so that it has been seen by the party for whom the experiment was intended. It is not my intention to deal with experiments of the kind, however interesting, but I will give one case as suggestive of the possibility of claiming too much for Telepathy in the Podmorean sense.

Mr. Podmore gives the case of a certain lieutenant seeing a lady who had been dead five years. Not only did the lieutenant see her, but a companion who was with him saw her too. Both men were wide awake, talking over the French campaign, when suddenly the door opened and the lady entered. She was dressed in white, head uncovered, and she smilingly bowed to the young lieutenant three times, and passed through the doorway and

disappeared. It is true an experiment was attempted, and missed fire. It was intended by the agent (?) that by the exercise of his will he should make the lieutenant dream about the young lady at a certain hour. Instead of that her apparition is seen by two persons, not in a dream, as a solitary percipient, as intended. The foregoing would be better evidence of an Apparition than that of the Thought-form or Double. The facts are interesting.

The late Rev. H. R. Haweis gave a remarkable instance of his own double appearing in his church, "My Pulpit Experiences," *Temple Magazine*, August, 1900.

"The oddest thing that ever occurred to me in the pulpit," he says, "was being seen there when I was elsewhere. It was one Sunday morning, when a severe cold held me a prisoner at Queen's House, Chelsea, and my curate preached. Two members, at least, in the congregation remarked that no sooner had the curate got into the pulpit, when I appeared for a short time standing behind him; and on leaving church they met, and comparing notes, each remarked how odd it was that I had been there and done nothing, and what could my motive possibly be? All that time I was sitting over the fire in Chelsea, worrying at not being in my place at sermon time, having been for once over-persuaded to stop indoors, which I very seldom am, however ill I may be."

The following case is of interest—the Double of T. P. O'Conner, M.P., seen in the House of Commons. Mr. J. G. Swift M'Neill, M.P., tells the tale in *M.A.P.* Mr. M'Neill says :—

"And once again let me tell the editor of *M.A.P.* a ghost story of himself. I remember one evening, in the spring of 1897, looking from the bar of the House of Commons at 'T. P.' sitting in his accustomed place on the third bench on the Opposition side, below the gangway. 'T. P.' was not there, however. He had been summoned over to Ireland by telegraph, without my knowledge, to take the last farewell of a dying parent. Nor was I alone in thinking I saw him. He was seen sitting in the same place from the Press Gallery by an intimate, to whom his features are as well known as they are to me. It is said that the originals are in states of mental suffering, and certainly, at that time, with a beloved father's life in the balance, my kindly and affectionate friend 'T. P.' abundantly fulfilled that sad condition.

"'T. P.'s' personal appearance is striking, and once seen is not easily forgotten, and it is not likely that two such intimate friends would be deceived as to the fact."

In the following we have an interesting case. This letter appeared in the *Times* :—

"THE DOUBLE OF DR. ASTLEY, VICAR OF NORFOLK

"Sir,—The following may be considered worthy to record. The circumstances are literally accurate :— Last evening, between four and five, the housekeeper here came in and said, 'Come and see Dr. Astley' (the Vicar of this parish). 'See Dr. Astley!' I said. 'Yes, Dr. Astley.' She took me into the study, and asked me to look out of the window. I glanced over the lawn and saw nothing. 'You

are looking in the wrong direction. Look there!' And there I saw the full presentiment of a clergyman with a Cuddesdon collar gleaming white in the gathering darkness (about 4.40). I turned and looked behind me. 'It must be a reflection of myself,' I said. This, however, was impossible. I looked again more carefully. The vision represented a clergyman sitting at a table or desk with books before him. I noticed also a gold chain across his waistcoat (this is how Dr. Astley, the Vicar here, wore it). I had three or four views, and then went outside and looked at the supposed wall against which the figure was sitting. It was really an inlet or alcove, and here my housekeeper said the Vicar used to sit and read in the summer time. Dr. Astley is Vicar of this parish, and left England for Biskra, Algeria, on December 10th. He and his wife were in the railway accident in a tunnel reported no doubt by you. I had a letter from the chaplain at Algiers giving details. If you think the above worthy of publication you may make any use you like of it. I have communicated with no other paper.

"R. BROCK, Acting Vicar.

"East Rudham Vicarage, King's Lynn,
"December 27th, 1908."

"The publication of the letter of the Rev. R. Brock, describing the appearance at East Rudham Vicarage, in Norfolk, of a remarkable apparition of the Vicar of the parish, who is in Algiers, has caused a considerable sensation, not only in Norfolk, but further afield, and Mr. Brock has received many inquiries as to the details of his strange experience.

"To a special representative of the *Times* [who called subsequently to the publication of a letter in that paper] Mr. Brock has described the circumstances in much greater detail, and his experiences are confirmed by the housekeeper, Mrs. Hartley. The *Times* representative writes :—

"Feeling considerable uneasiness about the Vicar, Mr. Brock telegraphed on Monday to Mr. Muriel at Algiers, asking how the two patients were. Yesterday he received the following reply :—'Both progressing satisfactorily. Have written.—Muriel.' This message relieved the fears of the household at the vicarage, but, strangely enough, the Vicar's figure, or his double, was again seen in the same position on Monday night. When Mrs. Hartley went with her candle to close the window shutters of the study, she perceived the same picture on the blank wall. Once more she summoned Mr. Brock from the dining-room. 'Come quick,' she said; 'Dr. Astley is there again.' 'I went with her,' Mr. Brock told the *Times* representative, 'and sure enough there was the same scene outlined on the blank wall—the books and the table, and Dr. Astley seated in the same position. The picture remained a few minutes, and then faded away.' This was at 5.15, half an hour later than when Dr. Astley's double appeared on Saturday. On both occasions, of course, dusk had fallen, but last night the moon threw the lawn and the gardens into strong relief. This may have accounted for the fact that, as Mr. Brock says, the mysterious figure was not so clearly outlined."

The value of this case lies in the fact that it is

not only recent, but is also well authenticated by witnesses of probity and respectability. No room for the play of dramatic fancy or for purely imaginative "love of wonder," creative credibility. The next point is absence of a reason why—either monitory or premonitory—for the appearance of this alleged double. This is another point of value in the evidence of the witness, and for the accumulation of testimony in favour of the double, and also as demonstrating the play of Psychic Faculty unexpectedly in two reputable persons. Two hours after the last recorded vision of Dr. Astley, when accompanied by the *Times* representative and Mr. Brock, Mrs. Hartley declared she saw the Vicar again; this time he was in his robes, with a stole over his shoulders. Mr. Brock was not so certain, yet saw a figure dimly. The *Times* representative saw nothing. The varying testimony is favourable to the credibility of the witnesses, and from our standpoint of research is an indirect but valuable evidence as to the degrees of passivity and strength of psychic perception in the Rev. Mr. Brock and Mrs. Hartley. To call the united perception a "collective hallucination" does not explain either this or similar play of Psychic Faculty. It does appear to me possible that the double was seen, for the simple reason that it was there; that Dr. Astley (while either asleep or in a quiescent state of reverie in Biskra, Algeria) was in "thought" present in his old and favourite spot. That Dr. Astley was not consciously aware of the fact, or in a specially distressed state at the time, matters little. The fact of the double does, and should,

give our easy-minded "pooh-poohers" something to think about.

A PHANTASM OF THE LIVING

In the Autobiography of Dr. Wilfred Thomason Grenfell, M.D. (Oxon.), C.M.G., "A Labrador Doctor," the author says :—

"Many years ago a Norwegian captain on the Labrador told me the following story :—

"One day the carpenter of his schooner, a man whom he had known for three voyages, and trusted thoroughly, was steering a course which the mate had given him. All at once the mate came and found the man steering four points out. When he upbraided him, he answered, 'He came and told me to.' 'Nobody did,' replied the mate. 'Go north-west.' Three times the experience was repeated, and at last the mate reported the matter to the skipper. 'Well, let us go running in the direction he is taking for a while, and see if anything happens.' At the end of two hours they came upon a square-rigger with her decks just awash, and six men clinging to the rigging. As they came alongside the sinking vessel, the carpenter pointed aghast to one of the rescued crew, and cried, 'There's the man who came and told me the skipper said to change the course.'"

This is story of an apparition with purpose, and getting a message delivered.

The evidence for the double does not depend solely on what I can advance, and the cases given will serve to illustrate this phase of Telepathy.

TELEPATHY FROM THE DEAD, APPARITIONS—PHANTASMS OF THE DEAD

From the Double, it is an easy transition to that of the Apparition. Mrs. Edmund Adam (Juliette Lambert), in her interesting book, *The Romance of my Childhood and Youth*, referring to the tragic death of her grandmother, relates the following :—

" One night, about ten o'clock, I had just put my daughter in her crib, had returned to bed and was about to go to sleep, when by the light of a night lamp that was always burning I saw my grandmother come into my room. ' Ah, grandmother, is it you ? ' I cried. With a slow gesture she put her hand up to her eyes. The sockets were empty ! I jumped out of bed and went toward her—she had disappeared. I rushed into my husband's study, where he was writing. ' My grandmother, my grandmother, where is she ? I have just seen her, with empty eyes, in my room ! ' ' You are crazy,' Monsieur Lamessine said. ' Your grandmother cannot be here. Your mother writes me that she is ill, and begs me, on account of your nursing, not to inform you of it.' The next day I heard that my grandmother had died at the very hour she had appeared to me."

Madame Adam considered this a real vision, so real indeed that she thought it one of the strongest proofs of a hereafter.

The following account by Captain G. F. Russell Colt, of Gartsherrie, Coatbridge, although somewhat abridged, tells its own story :—

" I was at home for my holidays, and residing with my father and mother. . . . My bedroom

was a curious old room, long and narrow, with a window at one end and a door at the other. My bed was on the right of the window, looking toward the door. I had a very dear brother, Oliver, lieutenant in the Seventh Royal Fusiliers. He was about nineteen years old, and had at that time been some months before Sebastopol. I corresponded frequently with him, and once when he wrote in low spirits, not being well, I said in answer that he was to cheer up, but that if anything did happen to him he must let me know by appearing to me in my room, where we had often as boys sat together at night. This letter (I found subsequently) he received as he was starting to receive the sacrament from a clergyman, who had since related the fact to me. Having done this, he went to the entrenchments and never returned, as in a few hours afterwards the storming of the Redan commenced. He, on the captain of his company falling, took his place and led his men bravely on. He had just led them within the walls, though already wounded in several places, when a bullet struck him on the right temple and he fell among heaps of others, where he was found in a sort of kneeling posture (being propped up by other dead bodies) thirty-six hours afterwards. His death took place, or rather he fell, on the 8th of September, 1855.

"That night I awoke suddenly and saw, facing the window of my room, by my bedside, surrounded by a light sort of phosphorescent mist as it were, my brother kneeling. I tried to speak, but could not. I buried my head in the bedclothes, not at

all afraid (because we had all been brought up not to believe in ghosts and apparitions), but simply to collect my ideas, because I had not been thinking or dreaming of him, and, indeed, had forgotten all about what I had written to him a fortnight before. I decided that it must be fancy.

" But, on looking up, there he was again, looking lovingly, imploringly, and sadly at me. I tried again to speak, but found myself tongue-tied. I could not utter a sound. I sprang out of bed and glanced through the window, and saw that there was no moon, but it was very dark and raining hard. I turned and still saw poor Oliver. I shut my eyes, walked through it, and reached the door of my room. As I turned the handle, before leaving the room, I looked once more back. The apparition turned around his head slowly and again looked anxiously and lovingly at me, and I saw then, for the first time, a wound on the right temple, with a red stream from it. . . . I left the room and went into a friend's room, and lay on the sofa the rest of the night. I told him why. I told others in the house, but when I told my father he ordered me especially not to let my mother know. On the Monday following (communication with the Crimea was then conducted by telegraph for only part of the way) he received a note from Sir Alexander Milne to say that the Redan was stormed, but no particulars. I told my friend to let me know if he saw the name among the killed and wounded before me. About a fortnight later he came to my bedroom in his mother's house in Atholl Crescent, in Edinburgh, with a very grave face. I said,

'I suppose it is to tell the sad news I expect?' and he said, 'Yes.'

"Both the colonel of the regiment and one or two of the officers who saw the body confirmed the fact that the appearance was much according to my description, and the death-wound was exactly where I had seen it. But none could say whether he actually died at the moment. *His appearance (to me), if so, must have been some hours after death, as he appeared to me a few minutes after two in the morning.* Months later his small prayer-book and the letter I had written to him were returned (to me), found in the inner breast-pocket of the tunic which he wore at his death."

This account is substantiated by independent evidence given in full, vol. i., *Proc. S.P.R.*

Mrs. Coates had many experiences, which I could relate as told me, which she had before she knew anything about these subjects, or dreamt she was one of those now called *a psychic.* This incident happened before we became acquainted, and was related to me after this lady became my wife.

About three months after the death of her husband she had the following experience, which might, perhaps, be called "a collective hallucination." She had been left with three little ones alive, and for comfort, and because these little ones would feel the loss of their father, she had arranged that they should all sleep in her bedroom. A little daughter about four years of age slept with her mother, and the two boys in little cribs close at hand. There was plenty of room in the house, but

this suited all best. On this particular night the children were sound asleep when she retired. She was awakened suddenly from a sound sleep as if by an electric shock, and found herself looking upon a hand which rested on her little daughter's breast. She instantly recognised the hand, which was natural as in life, as that of her late husband. The child was a great favourite of his. Mrs. S. was greatly startled to see the hand and to recognise it, and the hand started too, as if conscious of the recognition. Her eyes followed the hand to the arm, and then she saw the whole figure, which, while distinct, was shadowy, except the head and the face, which were almost as fully defined and as opaque as the hand. The body was between the bed and the wall, which the bed touched. She could see the wall, as it were, through the body, and the veridical hallucination lasted sufficiently long for her to distinctly recognise her husband's face and every movement. She was much terrified, and as the hand was lifted the little girl became restless, and murmured in her sleep, "Papa is away; he is in heaven," and smiled and fell into sound sleep again.

Mrs. S. fell asleep too, and about three o'clock she was awakened by the elder boy saying, "Mamma, I saw papa at the foot of the bed." "When?" she asked. "Just now," he replied. "I woke up and saw papa come into the room and stand at the foot of the bed, and he said to me, 'Be good to your mother, John.'" The bedroom door was shut and locked.

The foregoing has been confirmed by other

members of the family. I can safely say I believe the story to be true, since I have had proof, in the presence of witnesses, of her gifts—intuitive or psychical—during the last thirty-five years.

Herr R. Leithal, sen., writing on March 28th (*Light*, April 9th, 1898), from Freiburg, Baden, contributed the following :—

" On Wednesday last the servant girl of one of my friends told her mistress in the morning that, awakening the night preceding, she saw her deceased father standing beside her bed. He told her, ' Your sister-in-law is very sick and near to death.' On her asking if she ought to go to attend to her, he replied, ' No. Your sister Rosa will come for that purpose.' Towards noon of the same day a telegram from the girl's brother arrived, in which he said, ' My wife is very bad ; come instantly.'

" The girl took train, but returned next evening and said, ' I found my sister-in-law very bad ; she had been confined, and the physician attending her had to stay the two preceding nights with her. My sister Rosa arrived unexpectedly. I was enabled to entrust my sister-in-law to her care.' "

Herr Leithal adds that the girl, as well as the family with whom she lived, had no idea of Spiritualism. In this case the percipient was awake, as in Madame Adam's experience. She saw and conversed with the Apparition. It informed her of what was, and indicated what would be, and everything turned out as indicated.

Less distinct in purport is the following, but the Apparition is seen and the time-coincidence

is suggestive. The percipients may not have been in a suitable state to get a correct impression. In Lord Tennyson's memoir of his father, Lord Tennyson, he says :—

"A. went to London. Tilly (Matilda Tennyson) in the evening told me how, on an autumn evening, at Somerby, just before Arthur Hallam's death, she and her sister Mary saw a tall figure, clothed from head to foot in white, and they followed it down the lane, and saw it pass through the hedge where there was no gap ; and how she was so awed that on reaching home she burst into tears. She then related how, being at Spilaby for her dancing lessons, she brought home the letters, and one of these was from Clevedon. This was addressed to A. She gave it to him as he sat at dinner, and went to take off her bonnet, and she heard afterwards that he had left the table, and that poor Emily was then summoned to him to have the terrible news broken to her."

In the following case the two percipients obtain a simultaneously correct impression of their brother. From the meagreness of the report it is impossible to say whether the appearance was coincidental, or really subsequent to the doctor's death abroad.

Preaching in the Congregational Church, Seaford, on Sunday, 12th August, 1906, Mr. Compton Rickett, M.P., related in his sermon the following extraordinary coincidence, which he vouched for as true :—"A gentleman whose son was attached to the British force in South Africa as doctor during the Boer War paid a visit to two of his sisters. They remarked that they were glad his son had returned

home. On the father replying that his son was still in South Africa, they exclaimed that they had seen him looking through the glass panel of the door of the corridor, about 6 p.m., just before the father's arrival. The old gentleman at once returned to London, and next morning called at the War Office for inquiries. He was told information had just been received that his son had died the previous evening from enteric fever, the time of his death being 6 p.m., English time."

SPEAKING APPARITIONS OF TWO CHILDREN

The late Father Walter, of Washington, related the following experience to a fellow priest, and it found its way into the Catholic Press at his death some years ago, and public attention was recalled to it by the *Washington Post* on the death of the priest. This is the story. I do not know how true it is. It is too good not to be true, and it harmonizes with so many authenticated cases, and the one which follows, that I have no hesitation in presenting the story here.

Father Walter had retired for the night, one stormy night in winter, and had been lying down, when he was aroused by a violent pull at the door-bell. At the sound he jumped up, opened the window and looked out, and saw two thinly clad children, a boy and a girl, on the doorstep below.

"What do you want?" asked the priest, of his small visitors. "Our father is dying, and wants you to come to him immediately," one replied. "We will show you the way."

In a short time the priest was out in the street

with the children, who led the way to a broken-down tenement in a low quarter of the city. The boy opened the door but did not enter, simply saying to Father Walter, " My father's door is at the top of the house. You will see a light shining through the keyhole ; you cannot miss it." The priest, intent on his mission, did not notice the absence of the children, and stumbled and groped his way up the rickety stairs, and found the door as described. Pushing it open, a piteous sight met his gaze. A bare room with a broken chair and some other things, and the dying man covered with rags, lying in a corner, was faintly revealed by the feeble light of a candle stuck in a bottle.

" Who are you? " demanded the man, in a whisper. Father Walter said that he was sent for to come to him. " I did not send for you. I had no one to send—I am—alone—dying."

" That is strange," said the priest, " for two children, a boy and a girl, came to my house and told me that their father was dying, and showed me the way."

" Two children ! " gasped the man, almost springing up. " What did they look like? " The priest told him, and the dying man covered his face with his hands and wept silently, and the tears trickled through his hands, and his whole frame was convulsed. When he could speak, he said, " They were my children ! My poor, dear children," and he fell on his bed, exhausted ! Then came the sad, wretched, and wonderful story of his taking drink after his wife's death, of his neglected children, and their death nearly two years before.

"They were my dead children who came to you, Father." He added, in a broken voice, "My poor children were sent by heaven to bring you to their dying father."

The story ends simply in the announcement that the repentant sinner was received into the Church, and all good Catholics will know what that means.

But such incidents are not the monopoly of the Catholics, although they are more inclined to that sort of thing than Protestants. Coming near home, I have an incident of more recent date, and told to me by my old friend, the late Rev. D. M'Kinnon, to whom reference has already been made in this book. He told us this story one evening in the winter of 1890. I remember that he was in some excitement over it. He had been perturbed a short time before over certain knockings and sounds in his own house, Craigiebank, Crosshill, but these were nothing to this new experience. He had been making pastoral visits in connection with his church, and, according to custom, announced the Sunday before the particular district he would visit. On this day he had just completed his calls and was on the way home. Passing through a street, not in the district of his calls, his attention was arrested by a young woman in a grey dress, with turban or hat, also greyish, who, standing in a "close mouth," motioned to him. On crossing over to her, she asked him to visit her mother. He hesitated, and then complied. The young woman, who appeared real and natural to him, led the way upstairs, and rang a bell at a house (two up), and

on the door being opened, he was surprised on looking round to see that his guide had fled, but thinking that she must have passed him in some way, he told the old woman who opened the door that he had come to see Mrs. ——. He entered and saw that lady, ill in bed, and talked and prayed with her, and when about to leave, spoke about the young woman in the grey dress, and asked about her. He was astonished to learn that there was no such person living. But Mrs. —— had a daughter whose appearance and the favourite dress she last wore corresponded to the description given, and she had died six months before.

VISIONS OF THE DYING—APPARITIONS

The Rev. Minot J. Savage, in *Life Beyond Death*, says :—" I have known cases where a friend who was living at a distance has appeared after the fact of death to someone in another town or in another State. I have myself personally investigated and satisfied myself of the truth of happenings of the sort.

" In this connection it may be worth while to speak of the visions of the dying. It is well known, of course, that persons suffering from fever and different kinds of illness have visions which are probably caused by the disease, and so are purely subjective. It is held by many that all visions of the dying are of this order.

" A good many cases have come under my personal observation. Most of them were not of a nature to prove that the dying person actually saw the friends whose names they called, or whose faces and forms seemed to be present. But I have known one or

two cases that seemed to me to possess very remarkable features in the direction of proof. I will simply give two of them as a specimen.

" There were two little girls, about eight or nine years of age, who lived in a city of Massachusetts. They were not relatives, but very close friends. Both were taken ill at the same time with diphtheria. One, whose name I will speak of as Jeanie, died on Wednesday. The family, the nurses, and the physicians all took special pains to keep the fact from her playmate, fearing the effect of it might stand in the way of recovery. It proved that they were successful in their efforts, for on the Saturday morning, not long after the death of the other child, she went through the form of making her little will. She spoke of certain things that she wished to give to the different friends—her brothers and sisters and playmates. Among these she pointed out certain things of which she was very fond that were to go to Jeanie, thus settling all possible question as to whether or no she had found out that Jeanie was still living. A little later she seemed to be between the two worlds, seeing the friends that were about the bed, and also seeing those who are ordinarily invisible. She spoke of her grandfather and of her grandmother, and of others, expressing her delight to see them. And then she turned to her father, with a face and voice both expressing the greatest surprise, and exclaimed, ' Why, papa, why didn't you tell me Jeanie had gone? Jeanie is here with the rest. Why didn't you tell me of it? ' This seems to be a case a little out of the ordinary. If she had known that her

friend was among the dead, we might say, with some reason, that she was merely imagining that she saw her face among the others that she believed had long been inhabitants of the other world. But her surprise at seeing this particular face carries with it the suggestion of reality such as does not attach itself to ordinary cases.

"I know also of a little boy, but two or three years old, who had been put to bed and was asleep. He had a friend, a Judge of some prominence, living in the place, who, having no children of his own, was very fond of this particular little boy; used to come often to see him, and bring him presents and make a pet of him. On this evening the father and mother were sitting in the next room, when they heard the little boy crying violently, as though suddenly aroused from his sleep. They went in and found him sobbing as if his heart would break. They asked him what was the matter, and he called out, 'Judge —— says he's dead! He has been here and told me that he is dead!' Next morning it was found that the Judge had died at about that time the night before."

The Rev. Mr. Savage thought that these cases were more evidential than if the matter had come under his notice from older persons, who might have ideas on these subjects, and I agree with him.

I have had many experiences myself, but should not think of putting them forward as being of evidential value, for, being somewhat prejudiced, I have got to believe in the possibility of many things which in youth and manhood I should have pooh-poohed. I cannot possibly vouch for all the

cases given in this book, but I can most assuredly assert that I have offered nothing to my readers half as strange or as wonderful, or as likely to cause "wiseacres" to shake their heads, as the well-authenticated cases presented to the public by the *Proc. S.P.R.*, and a greater range still with which I am familiar as an investigator of the psychical phenomena of modern Spiritualism. I have only touched the fringe of a profoundly interesting subject—the true nature of man and his possible survival in "other-world states." I will now present two or three more cases illustrative of other phases.

Recently Mrs. Terelinck, of King's Lynn, had a dream three nights in succession. In that dream she saw her husband's uncle standing by her bedside, and on awakening after the last dream declared that he "still was there"—the vision in the dream state obtruding into the waking state. So steadfast was she in this, and so certain that something had happened to this person, that her husband was prompted to make inquiries. Failing to get information from other quarters of the whereabouts of his uncle, he had recourse to the police. He was shown a photograph and some clothes, and identified them as his uncle's, John Irvin, of Broad Street, Cambridge, whose body was found in the Ouse, at Lynn, on Whit-Monday, 1903.

Why Mr. Terelinck, the relative, did not dream the dream, and his wife did, can only be explained in this way. That lady was the more susceptible of the two to perceive apparitions, and could more readily *sense* the message of the dead.

Ella Macmahon, a writer of some repute, and a

contributor to *Cassell's Family Magazine*, told the following, in all apparent sincerity (January, 1896), in an article entitled "A Voice from the Dead." She told how she and her little sister Annie were saved from sudden death by hearing their mother's voice calling them. They were wandering in semi-darkness through an old castle, and had reached the edge of a pit which was full of water and slime, and they would have been instantly drowned had they not heard their mother's voice softly calling them by their names, one after the other. They turned and followed the voice, and were saved. Their mother had been dead four months. The authoress does not attempt to explain the mystery. She was nine years of age then, but there were three things which she knew—her mother's voice, that her mother had been dead four months, and that both herself and her sister had escaped an untimely death through that voice. The transparent honesty of the writer is equalled by her intelligence.

TELEPATHY

From the *Journal, S.P.R.* (Vol. i., p. 435), I take another illustration of an instant *awareness* transcending the play of sense-faculty of which a little girl was the subject. The case is substantiated by Mr. Curtis, brother-in-law of the narrator, Mrs. Ogden.

"*King's Ferry, New York.*

"On the afternoon of January 2nd, 1867, my little daughter Augusta, aged three years, was playing with her dolly, sitting near her aunt, who was spending the day at my house. Her little

cousins, Darius and David Adams, aged eleven and nine years, to the younger of whom she was tenderly attached, were living in Pann Yan, New York, twenty-five miles away. The cousins had not met since the preceding summer. While busy at her play, the child suddenly spoke, and said: 'Auntie, Davie is drowned.' Her father, who was present, and I heard her distinctly. I answered, 'Gussie, what did you say?' She repeated the words, 'Davie is drowned.' Her aunt, who was not familiar with the childish accent, said, 'Gussie, I do not understand you'; when the child repeated for the third time, 'Auntie, Davie is drowned.' I chanced to look at the clock, and saw it was just four. I immediately turned the conversation, as I did not wish such a painful thought fastened on the child's mind.

"I cannot recall any allusion had been made to the boys that day, neither was I aware that my daughter even knew the meaning of the word drowned. She simply uttered the words without apparent knowledge of their import.

"That evening a telegram came from my brother, saying, 'My little boys, Darius and Davie, were drowned at four o'clock to-day while skating on Kenks Lake. "E. M. OGDEN."

The foregoing example of a sudden *awareness* of children of that which was taking place outside the range of the exercise of ordinary sense-faculty may appear trivial, coincidental, and all that, but as well attested facts, by no means isolated, they are overwhelmingly important. For not only are

they true, but they are keys to the operant psychical powers in man—whether incarnate or excarnate.

Miss Goodrich-Freer, now Mrs. Spoer, in the *Occult Review*, July, 1906, gave the following :—I may say, this particular incident is one out of many the late Marquess of Bute had urged this lady to publish. I will condense, and leave the story to tell its own tale.

Colonel Brown-Ferris tells, in 1893, that he and a brother officer in India one day were making out a list of the effects of a brother officer who had died of cholera.

" We were sitting one at each end of the table with writing materials, and as each article was named put it down on the list. While we were so engaged we heard a step on the verandah. We looked up, and said to each other, ' If we did not know —— was dead, we should say he was coming in now.' He did come in, and spoke ; and the strange thing is that he seemed to think it quite natural that he should be there and speak, although he knew he was dead. He said, ' I cannot be at rest because there is something I ought to tell and to do. Will you write it down ? Before I left England I was privately married in —— church,' giving the name and date. ' My wife lives there now, and I have a boy. I wish this to be known, and that the property I have here should be sold and the money sent to her. I could not rest till this was done, as no one knows I was married.' This was all, and he was gone. We had both written the directions, and they were word for word the same. We made inquiries in England : it was all true ;

he had been married, and at the place and date given. Of course the money was given to the wife. If he had not come back to tell us, no one would ever have known anything about it."

AN APPARITION WITH A PURPOSE

The following is not put forward as evidential, being based—as many other genuine narratives are—on the credibility of the narrator. It is, however, of sufficient importance to quote as illustrative of similar instances of post-mortem return, which are more common than is supposed, by "the man in the street."

I have summarised the account given by the Rev. G. Vale Owen, vicar of Oxford, in *The Weekly Dispatch* for July 17th, 1921:—

"I am constantly coming across such incursions from the spirit world into the homes of my friends. They tell them to me on my daily round, and I confess it cheers me to know how much comfort they find in them."

The following out of many which the Rev. G. Vale Owen had been told was "by a good soul, a widow, of 66, who had treasured the incident in her heart for many years."

"Her mother died when she was only two weeks old, and a young aunt, a sister of the mother, took charge of her. A week later this sister was lying in bed with the child on her right arm. The babe was ill at ease, and her aunt was unable to comfort her. She tried to pacify the little one by one device or another, until well-worn out. It was all in vain, for the child continued to cry, and the young nurse

was in despair. Then she saw her dead sister enter the bedroom door and walk to the bedside. She looked bright and happy, with the exception of a shade of sorrow in her eyes for her little one and the wearied girl who was trying so hard to fill her place. The visitor smiled very gently, took the baby in her arms, looking at her fondly for a moment. Then laid the babe softly this time in the left arm of the deputy mother, smiled, and left by the way she had entered.

" The aunt in after years often related the story, as an actual experience, of which she had no doubt, always with a tenderness of memory of the smile, with which her dead sister thanked her for her kindness to the motherless babe. She declared that she saw her sister plainly, felt her move the child as a mother would do. After the mother departed both aunt and child fell fast asleep. She remembered that, too—showing that she was really awake when her sister came."

When I was writing and resting in July-August, 1921, in Montana-Vermala (Switzerland), I found the above story treated with ridicule by some good church people as wholly impossible. I do not think it at all impossible, but that is because I have had experiences which probably those who would reject this story had not. Consequently due allowances should always be made for this standpoint, of those who smile the smile of the wise when told a story like the above.

This is a purposeful and intelligent return of an apparition—or phantasm of the dead with a purpose, and with it—not from want of material, but from

want of space—I must close my tale of Telepathy from the dead.

DR. LYMAN ABBOTT AND INVISIBLE FRIENDS

Dr. Lyman Abbott, the veteran preacher and journalist, in his " Reminiscences " in the New York *Outlook*, says :—" It sometimes seems as if no man ever had more friends than I have," referring to the " invisible friends " who people his quiet home with their companionship.

" I believe," he says, " that death and resurrection are synonymous, that death is the dropping of the body from the spirit, that resurrection is the up-springing of the spirit from the body ; and I think of my friends and companions, not as lying in the grave waiting for a future resurrection, nor as living in some distant land singing hymns in loveless forgetfulness of those they loved on earth—I think of them as a great cloud of witnesses looking on to see how we run the race that is set before us, grieved at our failures, glad in our triumphs. I think of my mother rejoicing in the joys of the boy whom she was not permitted to care for on earth ; of my father still counselling me by his unspoken wisdom in my times of perplexity ; of my wife giving me rest and reinvigoration by her love. So I am never lonely when I am alone ; rarely restless when I am sleepless." Dr. Abbott, who will be eighty on December 18th, says he is in better health than when he was eighteen.

" It does seem to me," as the Right Hon. Arthur J. Balfour[1] (the eminent philosopher and author, who

[1] This distinguished statesman, subsequently to the termination of the Great Peace Conference in Washington D.C., was created an Earl —Earl of Balfour and Viscount Traprain of Whittinghame.—J. C.

is at the time of this revision Secretary for the Navy in the Coalition War Government, 1916) said in his famous Presidential Address to the Society for Psychical Research, " that there is at least strong ground for supposing that outside the world as we have, from the point of science, been in the habit of conceiving it, there does lie a region, not open indeed to experimental observation in the same way as the more familiar regions of the material world are open to it, but still with regard to which some experimental information may be laboriously gleaned; and even if we cannot entertain any confident hope of discovering what laws these half-seen phenomena obey, at all events it will be some gain to have shown, not as a matter of speculation or conjecture, but as a matter of ascertained fact, that there are things in heaven and earth not hitherto dreamed of in our scientific philosophy."

"A MINISTER ANGEL SENT FORTH"

PERSONAL STATEMENT BY SIR ERNEST SHACKLETON, C.V.O.

The recent death of Fearless Shackleton, recalls a statement in his work *South*. I am certain only the deepest conviction of intensest reality would have made that intrepid explorer put on paper the experience which befell him and his two companions, in that terrible—uncharted—journey across South Georgia. I give the experience, in his own words from *South* (p. 209):

" When I look back at those days I have no doubt that Providence guided us, not only across those snowfields, but across the storm-white sea that

separated Elephant Island from our landing-place on South Georgia. I know that during that long and racking march of thirty-six hours over the unnamed mountains and glaciers of South Georgia it seemed to me often that we were four, not three. I said nothing to my companions on the point, but afterwards Worsley said to me, "Boss, I had a curious feeling on the march that there was another person with us." Crean confessed to the same idea. One feels 'the dearth of human words, the roughness of mortal speech' in trying to describe things intangible, but a record of our journeys would be incomplete without a reference to a subject very near to our hearts."

Harold Begbie, in the *Daily Telegraph*, February 1, 1922, reporting an interview with Sir Ernest before his final expedition, says:

"Of that most terrible of all his experiences, the desperate venture from Elephant Island to South Georgia, he told me that he and his heroic men never doubted 'there was always something above.'"

"We called it Providence," he said, "and we left it at that. 'Tho' I take the wings of the morning'—you know that Psalm; well, it absolutely fitted it. We were comrades with death all the time. . . . It is a humbling experience to listen to ice-pressure and to watch the visible world breaking up all around one. The forces of Nature are so terrific that no scientific explanation of their action ever quite gives one a satisfying sense of their origin."

"But even when they are merciless and indifferent," I asked, "do you still feel that there is Something above, a real Providence?"

"Always."

"Your faith in an intelligent universe never shook on the ice-fields or in the mountains of South Georgia?"

"We were always conscious of a Power that informed the whole living world."

"In your book you speak of a Fourth Presence."

He nodded his head.

"Do you care to speak about that?"

At once he was restless and ill at ease. "No," he said; "none of us cares to speak about that." Then, with energy: "There are some things which never can be spoken of. Almost to hint about them comes perilously near sacrilege. This experience was eminently one of those things."

Comment would spoil the experience of the heroic three.

J. G. Swift MacNeill, M.P., writing in the *Pall Mall Gazette* about the late Lord Charles Beresford, says that on one occasion Lord Charles had a very extraordinary experience, of which Mr. MacNeill had only heard reports. "I took the liberty of asking him," says Mr. MacNeill, "to tell me the incident. He immediately replied that he was on the Chinese Station in November, 1866. He went into his cabin in broad daylight, and there saw his father lying dead. The vision lasted for several seconds. He immediately recorded in writing the incident, its date, time, and place, and subsequently found that his father had died at the very moment of the vision. His strong sympathies and affections invested him with some strange telepathic faculty."

AN APPARITION WITH A PURPOSE

By the late Bishop Wilberforce.

The famous Bishop Wilberforce, of Oxford, was staying—says *Mumsey's Magazine*—at an English country house, and as he took his hostess in to dinner he noticed there were six couples in all, followed by an ecclesiastic in monastic costume.

"I see you are not superstitious about sitting down thirteen to table," he said.

His hostess, much distressed, begged him to say nothing about it. He then noticed that twelve places only were set at table, and that the strange ecclesiastic was standing, unnoticed by everyone else, behind the host's chair.

Next day the bishop was walking in the garden when the figure of the monk appeared to him again, and explained that generations ago he had received a confession in writing which he was bound by his office never to reveal. Being hurriedly called away (he went on) he had slipped it into the book he was reading—a volume of the *Lives and Works of the Fathers of the Church*—and he had died suddenly, before he could destroy the document, which now lay in that same book in the library of the house where the bishop was visiting.

The monk explained that he could not rest until it was destroyed, and begged the bishop to find and burn it. The bishop thereupon went into the house and asked his host to take him to the library, where they found the old volume, yellow with age, and the paper lying in it, which they burned, unread. The mysterious ecclesiastic never appeared again."

Here we have recorded an actual appearing, not only of a departed with a purpose, but by a coherent voice message, the purport of which being subsequently verified. Bishop Wilberforce related the story at a time when more courage was required than now.

APPARITION OF A DUBLIN CANON

Sir W. F. Barrett, F.R.S., contributed a vivid and brilliant article on " Science and the Unseen World " to the *Evening News* of January 30, 1922, from which we excerpt this striking story :

There are some who, on religious grounds, object to Spiritualistic inquiry as illegitimate, but who welcome visions and apparitions as lawful and Biblical. To such let me commend the abundant evidence of apparitions at the time of, and after, death which they will find in the *Proceedings of the Society for Psychical Research* and elsewhere. Among hundreds of cases a recent remarkable and indubitable piece of evidence of this kind has just reached me.

An old and intimate friend of mine, a well-known and respected clergyman in Dublin, Canon Carmichael, died on July 31, 1919, since I left Dublin. Like many open-minded clergy, he was deeply interested in Psychical Research, though not wholly approving of Spiritualism. On the last Armistice Day, November 11, his successor in the incumbency was conducting a service in the Church, where the Canon had preached for a whole generation, and giving a brief address on the subject of life after death. As the address began no fewer than three men and two ladies in different parts of the church

distinctly and independently saw Canon Carmichael standing beside the preacher in the pulpit. The men were sceptical of any such appearances, and after the service said to the clergyman that they were sure he would think them fools, but each asserted that they clearly saw and recognised Canon Carmichael in the pulpit. All testify that he wore his surplice and hood, and, moreover, they all saw the figure gather up the usual long surplice he wore in his hand when entering the pulpit, just as the Canon used to do during his lifetime. One of the ladies who saw the figure was the Canon's married daughter, and after the service she told her husband and an old friend what she had seen. The others told my informant within two hours of the occurrence, and he tells me that " they sat in different parts of the church and had no means of communicating with one another." All say that the Canon was seen for a few seconds before he disappeared, that he looked well and happy, but somewhat younger in appearance.

The further investigation of this case I am now conducting, and hope to publish it, with the signed statements of the witnesses, in the records of the Society for Psychical Research.[1]

I will conclude here with opinions expressed by Sir Oliver Lodge, who said, in speaking at the Browning Hall, Walworth, London, on " Life after Death " lately, " We were not limited to the few years that we lived on this earth. We should go on without it. We should certainly continue to exist.

[1] Since then investigations have taken place, but none of the five percipients were willing to give their names and testimony for publication.—J. C.

We should certainly survive. I know that certain friends of mine still exist because I have talked to them. Communication is possible. One must obey the laws, find out the conditions. I do not say it is easy, but I say it is possible, and I have conversed with them as I could converse with anyone in the audience now. They have given definite proofs. Some of them are being published, many are being withheld for a time, but will be published later. I tell you with all the strength of conviction I can muster that it is so, that we do persist that people do still take an interest in things going on, that they still help us and know more about things than we do, and are able from time to time to communicate with us. I know that this is a tremendous statement and a tremendous conclusion."

Since the foregoing was written, Sir Oliver has been even more emphatic in his statements. His latest work, *Raymond ; or, Life and Death*, is based on his scientific researches in psychical phenomena, and pathetic but convincing conviction that Lady Lodge and himself have received messages from his youngest son, the late Lieut. Raymond Lodge. This gallant and much-loved son lost his life near Ypres, on September 14th, 1915. The motif of this work is to give consolation to those who mourn for their loved and gallant relatives who have been sacrificed in the war of 1914–18, now devastating Europe.

And this brings me to a few words about

MODERN SPIRITUALISM

In the foregoing references to Telepathy I have dealt with spontaneous psychic phenomena, but I

do not think it advisable to conclude this chapter without a word or two concerning Telepathy, having for its object possible intercommunications with the departed.

Telepathy from the living and the dead has been adequately demonstrated in the past to most thoughtful inquirers, and the persistence of human existence beyond bodily death has been established in these latter days by a body of scientifically accepted evidence, the rejection of which would only proclaim one's ignorance. None who have investigated these phenomena do reject them; only those who have not are found to declare their opposition and scepticism.

Accepted or rejected, Telepathy from the dead by induced states is fraught with difficulties, and mixed with varied play of Psychic Faculty, not always clearly attributable to the action or the influence of deceased persons. Nevertheless, amid all this there is evidence—evidence which is accumulative and most convincing. This evidence is not to be obtained by the casual inquirer, but by the patient, clear-headed investigator, by many months or years of diligent and thoughtful research.

Telepathy from the dead is not always coherent, clear, and decisive; it may be dim, as that between living persons communicating through a third person, or even more dim and more fragmentary. Still there is enough gathered together from various sittings which approved psychics—such as Mrs. Thompson with the late Mr. Myers, Mrs. Piper with the late Dr. Hodgson, Mrs. Coates with Mr. Auld, and others—to prove the persistence of the conscious

intelligence of the once embodied mind, now beyond the veil. In passing, I have mentioned the names of Mrs. Thompson and Mrs. Piper because these are best known to the reading public, and Mrs. Coates as she is best known to myself; not that reliable communications are confined to these sensitives. There are hosts of good psychics—in the United Kingdom and the civilised world—through whom or by whom we can obtain similar evidence.

In the majority of cases where communications are received, the psychic or medium is in a trance, semi-trance, or in a receptive state, similar to psychometric reverie and allied states, to which attention has already been called. It is of little importance whether these states are in the first instance self-induced—as the majority are—or whether they are the result of a discarnate intelligence, hypnotising or otherwise, telepathically impressing the psychic by subjective suggestion so long as messages, and verifiable messages, are communicated.

Possibly only a portion of the Psychic Faculties of a sensitive is adapted for the transmission of the message desired by the spirit or agent on the other side. Then it is possible that the spirit of the deceased person may be in a trance or dream-like state and not be consciously aware—as we have already noted in ordinary cases of Telepathy—of transmitting a message at all. Maybe there has been a thought, an anxiety perhaps, to communicate some apparent message—some loving or protecting thought—but beyond that no awareness of doing so. The message received may have been transmitted

when the spirit's intelligence was in such a dream-like or trance state that only a portion of that message found a way by Psychic Faculty, and was interpreted by the sensitive to the interviewer—either pantomimically, verbally, inspirationally, or per automatic writing, as the case may be. Such messages, although fragmentary, present enough, here and there, to make an intelligent communication characteristic and apposite of the sender; a touch here and a touch there of knowledge, of personality, of intimate acquaintance, till the accumulated evidence becomes proof of identity of the departed.

In Modern Spiritualism, now before the world since 1848, we have not only a constant play of the Psychic Faculties, but of the presence of the departed, who desire and succeed in giving messages to those on earth. In addition to the phenomena of Psychic Photography, with which I have already briefly dealt, I present now three cases only illustrative of the benevolent action of the departed through mediums. As to my own experiences, I trust I may be spared to deal with them in a subsequent work.

CLAIRVOYANT DIAGNOSIS

is a rare gift and not to be confounded with impressional diagnosis and deductions by aid of Psychometry, each valuable in their own way, especially in the hands of reliable psychics. Mrs. Coates could and did diagnose disease and heal by the laying on of hands, but was only occasionally clairvoyant; but the following description given by

Sir Arthur Conan Doyle, M.D., presents clearly what Clairvoyant Diagnosis is. Mr. M. J. Bloomfield of Melbourne, being specially gifted, Sir Arthur says[1]:—

One psychic subject which has puzzled me more than any other is that of magnetic healing. All my instincts as a doctor, and all the traditional teaching of the profession, cry out against unexplained effects.

The ancients knew a great deal which we have forgotten, especially about the relation of one body to another. What did Hippocrates mean when he said, "The afflictions suffered by the body the soul sees with shut eyes?" I will show you exactly what he means.

My friend, M. J. Bloomfield, as unselfish a worker for truth as the world can show, tried for nearly 12 years to develop the medical powers of a clairvoyant. Suddenly the result was attained without warning. He was walking with a friend in Collins Street laughing over some joke. In an instant the laugh was struck from his lips. A man and woman were walking in front, their backs towards Bloomfield. To his amazement he saw the woman's inner anatomy mapped out before him, and especially marked a rounded mass near the liver which he felt intuitively should not be there.

His companion rallied him on his sudden gravity, and still more upon the cause of it when it was explained. Bloomfield was so certain, however, that the vision was for a purpose that he accosted the couple, and learned that the woman was actually

[1] *The Wanderings of a Spiritualist*, pp. 137–138.

about to be operated on for cancer. He reassured them, saying that the object seemed clearly defined and not to have widespread roots as a cancer might have. He was asked to be present at the operation, pointed out the exact place where he had seen the growth, and saw it extracted. It was, as he had said, innocuous.

With this example in one's mind the words of Hippocrates begin to assume a very definite meaning. I believe that the surgeon was so struck by the incident that he was most anxious that Bloomfield should aid him permanently in his diagnoses.

I will now give my own experience with Mr. Bloomfield. Denis (my son) had been suffering from certain pains, so I took him round as a test case. Bloomfield, without asking the boy any questions, gazed at him for a couple of minutes. He then said that the pains were in the stomach and head, pointing out the exact places. The cause, he said, was some slight stricture in the intestine, and he proceeded to tell me several facts of Denis's early history which were quite correct and entirely beyond his normal knowledge. I have never in all my experience of medicine known so accurate a diagnosis.

Another lady whom I knew consulted him for what she called a "medical reading." Without examining her in any way he said, "What a peculiar throat you have! It is all pouched inside." She admitted that this was so, and that doctors in London had commented upon it. By his clairvoyant gift he could see as much as they with their laryngoscopes.

Mr. Bloomfield[1] has never accepted any fees for his remarkable gifts. Last year he gave three thousand consultations. I have heard of mediums with similar powers in England, but I had never before been in actual contact with one. With all my professional prejudices I am bound to admit that they have powers, just as Braid and Esdaile had powers, which must sooner or later be acknowledged.

SPIRIT COMMUNION

When in Aberdeen in 1920, during a course of lectures on Spiritualism, I had the pleasure of a visit from a well-known organist of that city—Mr. John Hutcheson, L.R.A.M.—who told me how he had got into touch with his departed boys again—who had lost their lives in THE GREAT WAR. As a portion of a letter of his to *The British Weekly* not only gives the gist of our conversation, but admirably illustrates a phase of mediumship and spirit communion, I give it here :—

May I give you the following facts :—In August of this year I was visiting France to see the graves of my sons. On my way home my wife and I called upon a medium in London. She gave an extraordinarily accurate description of our eldest son, who was a lieutenant in the Air Force. In physical form and character we could readily recognise the lad, and her mention of several facts of his home life were very evidential. I inquired of the medium if I could get his name, and she said it was Gordon (correct). She said both grandfathers

[1] Mr. M. I. Bloomfield, is the Hon. Secretary and Leader of the Victorian Association of Spiritualists, Melbourne, Australia.—J. C.

were with him, and two uncles, giving their Christian names.

The names of two lads, who were classmates of my son, at Aberdeen Grammar School, were also given, who were killed in the war. She further desired us to inform the lady next door to us, who had a son missing, that her son was with him, and the full name of the young man was given.

Our second son, also killed in the Air Force, was revealed to us, giving his name, and loving messages to his little sister, of whom he was very fond (naming her, and that of a lady friend). He said he was often in the old home. Asking for evidence, he informed us of an enlarged photograph of himself, and described a slight defect in the photo. Now this enlargement had never been seen by our second son, as it was not in the house until six months after he had been killed. He also communicated the name of his observer in his machine, who was also killed—a Willesden lad—and brought the lad with him. The lad gave a message to my wife to give to his father and mother.

These were the evidences. But that was not all. We had a real communion with them, receiving beautiful messages of hope and courage and comfort. We felt in very truth near the gates of heaven, and our lives are brightened and gladdened. Instead of drawing one from religion it has knitted us more to the facts of a risen Christ and His compassion for sorrowing humanity in allowing these revelations and messages to be sent.

Mr. Hutcheson, organist of Gilcomston Parish

Church, of Aberdeen, is a man of good standing, a Christian gentleman, who remains so strengthened in his religious convictions and Christian faith, because of the knowledge which modern Spiritualism has brought to him. When will it occur to churchmen to earnestly investigate the facts.

A SOLDIER'S PREMONITION OF DEATH

Mr. Percy R. Street, 14 London Road, Reading, had many startling experiences on various points during the Great War, 1914–18, and, in consequence, has strenuously devoted his time to the study of Psychic Science. I give one of his stories as related in *Light*, November 6th, 1920 :—

" In a bivouac at Anab, a day or so prior to the attack on Jerusalem, a comrade suddenly asked me to take note of his mother's address, ' for I shall go under in this affair.' No amount of argument or persuasion could make him alter his opinion. All through the march to our battle positions he reiterated his conviction. As we moved to the attack at dawn, he remarked, ' in twenty minutes I shall be dead.' He was killed by my side as we lay firing on the Turkish trenches. I looked at my wrist-watch, *it was exactly twenty minutes from the time he spoke* ! Since then he has on three occasions, through different sources, come back and given proof of his continued existence—each time with some fresh evidence of identity.

Generally speaking, men are shy of relating their experiences of visions, premonitions, and warnings ; nevertheless, I have heard stories from men who are as diverse in character and mental culture as

could possibly be. Yet all had no shadow of doubt as to the origin and import of the happenings, and they declare themselves certain that their comrades have survived the shock of death.

THE MAN WHO CAME BACK

Mr. Percy R. Street, of Reading, told among other incidents the following :—

" After the capture of the Holy City we were operating in the Jordan valley and about to make an attack on the bordering foot-hills. At my side marched a man with whom I was in the habit of discussing psychic problems. We had for some time made a pact that if either of us was knocked out he would return and make his presence known to the other. Prior to the attack our duties separated us. Later in the day our advance was partially checked by strong enemy forces and a heavy toll of life exacted. The position was held until dark and all was quiet save for the shriek of an occasional shell. My comrades and I had lain down in the shelter of a rock and were quietly talking when, without any sound of footsteps, the figure of a man stood in front of us. There is no doubt we all saw him for a moment, and although the light was dim I could recognise him. I greeted him with ' Hullo, Mac ! ' and waited for him to speak. No reply came for a moment. Then slowly, as if speaking with difficulty, he said, ' Dad ' (it was a term he used speaking to me), ' I am going home.' It was not until this that I realised I was looking upon one who had passed from the body. Recovering from the shock I said, ' Is it you, Mac ?

When did you get it?' referring, of course, to his fatal wound. 'This morning' was the reply. 'I am going home to see them all,' and he vanished from sight. The others had heard me speaking but heard nothing of what he said, yet they had seen him. When we were relieved early next morning we made enquiries and found that he had been shot by a sniper whilst carrying a message. We were on the verge of leaving the country for France ere I saw him again. A crouched figure outside my bivouac—broken and anguished—he told me of the efforts he had made to reach those he loved and who mourned for him. In their blindness and ignorance they had shut him out.

It was an experience unforgettable, a séance 'neath the olive trees of Ain Arik. We talked far into the night and at last I had the joy of realising that his grief had somewhat abated. He would try again. He asked me to promise that, should I return safely, I would do all I could to bring home the truth to others, so that the burden of their sorrow might be lightened. This sacred duty I have tried.

The sequel is that he has been seen with me again and again as I have told his story, and now as these words are written I am conscious of his presence. To his dear ones he has manifested; they know he is with them, living—loving yet—though dead.

Mr. Percy R. Street, whom I know as a strenuous, earnest, level-headed man, has wisely withheld the name of his comrade in arms and the names and address of his relatives in the foregoing account, which I have given to illustrate what, among other vital interests, Spiritualism stands for. Psychic

Science covers the study of these supernormal happenings.

One can think of the difficulty that the late William Ewart Gladstone would have in communicating through an ordinary psychic a message of import to the nation. Could the latter send a message to the nation departing from the paths of peace and retrenchment, of liberty and free trade, to warn it to pause and count the cost before entering upon a wild career of conquest, imperialism, and all that, but without presenting some phase of personality sufficient to assure those who might be interested and affinitised to himself, the whole would be pointless as demonstrating continued existence. The former thoughts, however valuable, would be unnecessary, as furnishing no evidence of identity ; and without the latter, there would be no convincing proof that the late " G.O.M." was himself communicating with his friends. Still it is conceivable that such a statesman, being human, might communicate both on national and personal affairs. The great difficulty would be in finding a suitable sensitive capable of manifesting or even reflecting the thoughts either of the statesmanship or scholarship of a man like Gladstone, but it is not impossible that he might make himself known by many little characteristics to his personal friends through a suitable medium.

It is not from the great ones of the earth, the good and noble departed only, that the evidence for continued existence comes. If there be any real evidence to us through trance-lucidity or similar induced states, it must come from those whom

we knew on earth, or from someone in the unseen to someone we know on earth. Those messages are most convincing which come to us from among those who have gone out from us. And yet, truth to tell, what may be most convincing evidence to us who remain is of little value to others outside that circle, unless, perhaps, they still remain convinced of both our sanity and probity. Therefore the whole subject of Telepathy from the Dead is beset with difficulties—difficulties of transmission and reception, and of acceptation by third parties.

While there can be no doubt of the persistence of the real "ME" when freed from this earthly tabernacle—a persistence which has been revealed to us in telepathic flashes from the world of spirit without us to the world of spirit within us, and expressed in various ways to our ordinary consciousness—we, after all, learn but little of the so-called dead. What we think we know is little better than the reflex of the Psychic's Inner Vision, crudely translated into the "letter" of our daily experiences here. That "letter," if it does not kill, surely obscures spiritual facts.

What St. Paul knew of the third heaven he declared was unlawful to utter. I suspect he could not. The consciousness of trance vision and dream states seldom presents an unbroken front in the ordinary waking states. Whatever the actual experience of Lazarus, he may or may not have told Martha and Mary, but there is no record. As Tennyson, in *In Memoriam*, says :—

> Behold a man raised up by Christ!
> The rest remaineth unrevealed;
> He told it not; or something sealed
> The lips of that evangelist.

Whatever the state or states of the dead, we are content to know that they live. A fuller and deeper consideration of this subject brings us into close contact with the facts, phenomena, and the lessons to be derived from a study of modern Spiritualism, which indeed has been the forerunner, if not the actual cause, of the world's acceptance of Telepathy to-day.

I must now leave the subject as it gets interesting, and will conclude by saying that as man evidently possesses powers transcending sense-perceptions, and avenues of knowledge superior to them, which render him superior to Time and Space environment, and that as he is able to show independence of the physical form here and now, it is conceivable, nay, probable, that he may persist—a conscious, intelligent being, in an immortal, not-dying state—beyond the veil, in some sphere of life and progression suited or adapted to his risen or discarnate condition—may be dwelling in one or some of the "many mansions" which Jesus of Nazareth taught His disciples would be prepared for them, and which many good people still believe are not chimerical.

FINIS

APPENDIX

(*p.* 25)

PROFESSOR JOSEPH RODES BUCHANAN, M.D.

HAVING frequently referred to Dr. Joseph Rodes Buchanan in these pages, a brief outline of this American and his career seems necessary for the benefit of many British readers who have not heard of him. In America he survived the zenith of his fame by many years, as the occupant of university professorships of Medicine and Jurisprudence, and as a lecturer, author, and accomplished medical man. He was not so well known by the rising generation in the States as in the two previous ones.

Dr. Buchanan was born at Frankfort, Ky., U.S.A., on 11th December, 1814, and closed a long and eventful life in San José, Cal., on 26th December, 1899. He lived eighty-five years a ripe, busy, earnest life of medical and social reform; of cerebral exploration and psychical research. Possibly no man has done so much in the nineteenth century for Psychic Science in the United States as Dr. Buchanan. His great discovery of Psychometry alone was sufficient to hand his name down to posterity with honours. In his great work, *Therapeutic Sarcognomy*, he has not only demonstrated the intimate interrelations of the body, brain, and soul, but he has given to the medical faculty most important discoveries of incalculable value in treating the sick. Buchanan's *Anthropology*, which sets forth his discoveries in cerebral psychology, passed into several editions. *New Education* was another able and masterly volume in which he outlined the importance of ethical, moral, and spiritual training going hand in hand with intellectual culture.

He edited and published the Buchanan *Journals of Man* from 1850 to 1855, and from 1887 to 1889, a fresh, able, and scientifically conducted magazine devoted to the object of its title—Man.

Dr. Buchanan, from his intimate knowledge of the psychical side of man's nature, revealed by experimentation, was a Spiritualist before the "rappings" at Hydesville knocked conviction home—of the reality of the continuity of life—of life after death—to a materialistic generation. He lived to see Professors Crookes, Lodge, Barrett, Sidgwick, Dr. Alfred Russel Wallace, Camille Flammarion, and a host of "agnostic" Professors in

American and Continental universities range themselves among the advocates of the new advent of Spiritualism. *He saw many more proclaim their faith in the reality of the phenomena, but who were not ready to accept the spiritualistic theory.* It was a great triumph.

The last work of importance issued by this original thinker was *Primitive Christianity*, in two large volumes, a remarkable achievement for a semi-paralysed man of eighty-two years of age. A review of its claims or defects would be out of place here.

Primitive Christianity was followed by a small work on *Periodicity*, showing the good and evil periods in the lives of men and in the history of nations. It is a curious and ingenious speculation, and admirably sustained by cases in point. Tested in a series of experiments by me, I have been surprised at the results.

In addition to his professional work, Dr. J. R. Buchanan found time to contribute original articles to the press on psychic subjects, land, social reform, and sanitation. He has left, he informed me, some 20,000 pages of MSS., which may yet see the light.

As early in his career as 1839, he was Professor of Materia Medica in the Transylvania University. In the year 1841 he made several important discoveries in cerebral psychology, which he communicated to several learned societies in America and Britain. In medicine and in philosophy he was ever in advance. He was founder of the eclectic medical system in America—the Dean of four medical colleges—founder of the Buchanan Therapeutic Institutes—President of several learned societies—the pioneer of the admission of women into the medical faculty—an advocate of the rights of labour and of man, white or black—an opponent of slavery. A most able and most unselfish man, of intellect amounting to genius, he lived as he died—a man of spotless reputation. It is our loss that he was not known to the British public, but he had many scientific friends and admirers in the United Kingdom and abroad, such as Dr. Franz Hartmann, of Germany, the late Dr. Eadon, of Bristol, Rev. J. Melville in Scotland, W. T. Stead, Esq., of the *Review of Reviews*, and many others. Like many good and great men, his ideas did not appeal to those clothed in purple and fine linen and he died a comparatively poor man.

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